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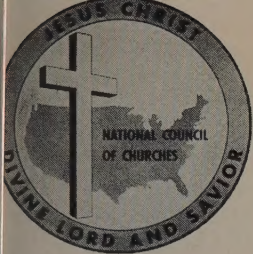
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VOLUME 33, No. 7

MARCH 1957

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Donna, Danny and Ellen Newby, children of Rev. and Mrs. Donald O. Newby. A picture of the two girls appeared on the January 1955 cover.

Editorials, News and Comment

- 2 Along the Jericho road
- 2 In the good old summertime
- 2 Don't ditch this old friend
- 40 What's happening

Articles of General Interest

- 3 What are you giving up for Lent? *Lowell B. Hazzard*
- 4 Too many pupils, *Carolyn Goddard*
- 5 We invested in youth, *Marlin J. Johnson*
- 7 Better teaching through supervision, *Frank M. McKibben*
- 11 The church "at home" to the children, *Catherine McDonald*
- 12 Lighting the church stage, *Arthur S. Risser*
- 15 What is good teaching? *Mary Germ*
- 18 Teaching by teams, *Virgil E. Foster*
- 20 World youth projects, *John S. Wood*

Other Features

- 9 Who am I? (An arrangement for choral reading)
- 21 AVs in Christian Education
- 35 Books off the press

WORSHIP RESOURCES FOR APRIL

- 23 PRIMARY DEPARTMENT, *Ruth R. Diamond* (THEME: *Easter Joy at Springtime*)
- 26 JUNIOR DEPARTMENT, *B. Margaret Voos* (THEME: *A Time of Joy*)
- 29 JUNIOR HIGH DEPARTMENT, *Robert A. Knowles* (THEME: *Christ Our Lord*)
- 32 SENIOR HIGH AND YOUNG PEOPLE'S DEPARTMENTS, *Ian J. McCrae* (THEME: *The End is the Beginning*)

Stories and Talks

- 23 God's wonderful plan
- 23 New life
- 23 Honoring Jesus
- 24 He has risen
- 24 Friends of Jesus
- 26 The legend of the dogwood tree

- 26 Joel's Palm Sunday lesson
- 27 The first Easter
- 28 I saw juniors out-of-doors
- 29 Who is Jesus?
- 29 Two crowds
- 30 Christ is risen
- 31 Make your life count
- 32 That eventful day
- 34 The end is the beginning

Poems, Litanies, etc.

- 23 "I heard the spring"
- 24 Happy Easter morning
- 27 Life out of death
- 30 A king on a cross
- 32 "There's a gospel according to Matthew"
- 32 A litany of dedication
- 34 "We would not crucify the Christ"

Scripture passages are taken from the Revised Standard Version Bible unless otherwise indicated.

Along the Jericho road

■ THE PARABLE of the Good Samaritan is one of the favorite passages of the Bible for preaching, teaching, and dramatization. On March 31 Christians of today have the privilege of going beyond discussion and of translating the parable into flesh and blood. That is the day for the One Great Hour of Sharing observance in most of the denominations cooperating in Church World Service (a few hold the observance at another time). In the One Great Hour the members of these churches have the opportunity to contribute at least \$11,500,000.00 to carry on the relief and rehabilitation work of Church World Service and its cooperating denominations.

■ JOURNAL readers who have not yet started planning for the special summer activities in Christian education (tsk! tsk!) will find a double barreled reminder in the April issue of the *Journal*. There will be a pair of articles on outdoor activities for children, with the whole year in mind but with special reference to the summer. They will deal with the purpose of outdoor activities for children and the planning that needs to be done. They will be followed by other articles later in the spring giving detailed program suggestions.

The practice in many churches of taking a vacation from church work, or shifting to a greatly reduced schedule, may be a result of fatigue (I didn't say "laziness") or lack of vision, rather than realism as supposed. A realistic view would bring an awareness of special possibilities for Christian education in summertime.

First of all, there is the vacation church school—of

There is the nine-year-old problem of 900,000 Palestinian Arab refugees still living in camps. In addition to these there are 60,000 victims of the Suez Canal conflict in need of shelter, food, and clothing. Pakistan and India have not yet recovered from the disastrous floods of 1955-56. Countless homes were destroyed by typhoons and floods in Japan. Half of the 10,000,000 displaced by war in Korea still need help. In Austria, the problems of refugees from Hungary are tremendous. In many other countries there is critical human need.

Let us not pass by on the other side, but take our gifts to church on March 31, or send them in advance.

In the good old summertime

three, four, or more weeks, not just one or two. Day camping has great possibilities, as more and more churches are recognizing. Resident camps and conferences for young people, and training conferences, workshops, and laboratory schools for older young people and adults can do much to develop leaders and enrich the Christian growth of individuals.

Vacation trips can include visits to outstanding churches, to mission stations, and schools. Families going on camping trips can take advantage of the out-of-doors to enrich their Christian family life as well as to catch trout.

These and many other special summertime possibilities are a challenge to an alert church, and can become a great opportunity through early and careful planning.

Copies of the *Journal* special issue, "The Church Out-of-Doors" are still available (see page 39) and can be very helpful in planning summer outdoor activities.

Don't ditch this old friend

■ OCCASIONALLY a letter comes from someone who has subscribed to the *Journal* since its first issue, in October 1924, or for many years. Some of them still have all their copies. Such persons may wonder at times what they should do, eventually, with the copies. By all means, they should not discard them.

Some libraries which do not already have sets would be glad to bind the copies permanently if the subscribers would donate the *Journals* to them. Seminaries and colleges are especially interested, as some public libraries may be. Some local churches keep sets permanently. In accepting the gift the library or church should indicate its willingness to bind future volumes to keep the set complete.

Frequently requests come from libraries which have sets from which a few copies or a few years are missing. Just now there is a need for Volumes I (1924-25), IV (1927-28), XV (1938-39), XX (1943-44), and XXI (1944-45).

The *Journal* staff will be glad to have its offices serve as the clearing house, attempting to put those who have back years of the *Journal* which they would like to donate to libraries in touch with the libraries where they are needed. Some subscribers may be able to pay the cost of binding in addition to donating the *Journals* to libraries. Copies should not be sent without prior clearance, as that may mean double shipping cost.

As the years slip by and subscribers discard their old copies the possibility of establishing complete sets in libraries is gradually diminishing, and it is urgent that existing collections be bound and preserved for reference in widely distributed libraries.

Information about available back issues (especially complete volumes) will be appreciated by the *Journal* staff. Information should be sent well in advance of any necessity to dispose of the copies. Inquiries from libraries with incomplete sets, wishing to fill in the missing parts, will also be welcomed.

WHAT are you giving up for Lent?" the newly sophisticated junior highs or senior highs will be saying to their friends this month. "What are you giving up for Lent?" will ask the languid clubwomen. So will some of the men, as they chew their expensive cigars. For Lent is a time when the undisciplined make a bow in the direction of discipline and the unsacrificing like to play at sacrifice.

This is a caricature of Lent. But if this is a caricature, what is the reality? What should it mean to us that Lent has come again?

Lent is the season of Jesus finishing his life and coming to the cross. Why did he do it? Surely he could have saved himself. But the truth is that he could not. What the jeering crowds said, "He saved others; himself he cannot save," was literally true. It had to end that way. There was no escape.

Why was there no escape? Perhaps there are three reasons, of which we ought to think at this season:

1. The first reason why Jesus had to suffer and to die was that *his loyalty to God required it.*

If men are to live at their best they have to be willing to put their lives into the hands of God. They will not be willing to do that unless they have seen before them a living example of what God is like. It was this that Jesus came to do, to build a bridge between men and God. Surely, he would have failed in his task if just when the going got rough, he had run away. If he was to be loyal to his Father, there was no way for Jesus but through the door of the complete giving of himself.

2. The second reason for the cross was that *his love for fellow-men required it.*

One of the things which most aroused the dislike of Jesus' enemies was his living of the life of love. He associated with the wrong people. He stood for the wrong principles. He violated the customs and taboos. He did all this in pursuance of his belief in love. And the common people heard him gladly, brought their children for him to bless, became his grateful followers.

Could he have turned his back on them, when he was accused, all for the purpose of saving himself?

3. The third reason was that *his devotion to truth made it necessary.*

Jesus came with a tremendous vision of the Kingdom of God. It involved a new way of life, but Jesus was convinced that the time for it had arrived.

His whole teaching, therefore,

What are you giving up for Lent?

by Lowell Brestel HAZZARD

Department of Old Testament,
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Westminster, Maryland.

centered around the attempt to get men to live differently from the way of the world, so that they might enter the Kingdom. This took courage. Jesus' followers were not unafraid to start on the untried path.

He could not, then, falter in his devotion to his teaching when they began to heckle him for it. He had to go ahead.

But if this is what Lent is about, then the question with which we began, "What are you giving up for Lent?" takes on a deeper significance than just some small self-denial of something we didn't care too much about anyway, making us feel all self-righteous inside.

What are we giving up this Lent?

1. We might give up *our independence*, putting our lives completely into God's hands.

It is always a great thrill in summer youth camp to see young people facing up to this ultimate challenge, and struggling with it. And one thinks of the procession of those who have made this decision and gone forth to wonderful lives of dedicated growth.

But most of us never have done this. We are willing to give God little fag ends of ourselves. But we keep firm hold of the wheel of our lives. Self sits securely in the driver's seat. And we go down the road, bumping continually into all kinds of obstacles, bruising ourselves and others, proud of the independence which we would be so much better off without.

We could give up our independence, but will we?

2. We might give up *our selfishness*, not temporarily, but permanently.

It is strange how difficult it is for us to believe that it is more blessed to give than to receive, that there is more joy in loving than there is in the self-centered life.

But at Lent, contemplating the Christ whose heart was moved with compassion as he saw the multitudes like sheep not having a shepherd, we might be lifted out of ourselves to lose our lives somewhere in this needy world. And if we did, we would find that he alone finds life who is ready to lose it.

3. We might give up *our obsession with security*, our cautious tendency to compromise.

There is nothing that today's world needs more than people who believe in something enough to be willing to stand for it even at the expense of danger and death. One thinks of a courageous minister in an American town, escorting Negroes to school, at the expense of being beaten up by hoodlums. One thinks of conscientious objectors to war, going to jail rather than be untrue to their convictions. One thinks of brave men whose reputations have been blackened and jobs endangered by faceless accusers because they insisted on thinking freely and independently.

But more of such courage will be needed before the battle of freedom is won and Lent would be a good time to join in the struggle.

What are you giving up for Lent? It is to be hoped that it is something significant and that the sacrifice will be permanent. Our Lord gave up not his comfort, but his life.

Prayer

O blessed Father, at this season of our Lord's crucifixion, help us to face the call to a cross that comes from the hill of Calvary. The followers of a crucified Christ cannot expect that the practice of their faith will call for no sacrifice. But Lent is our reminder that the cross is the way to victory. Help us to endure, O Father. Amen.

Too many pupils

by Carolyn GODDARD

Editor of Children's Publications,
Division of Christian Education,
Congregational Christian Churches,
Boston, Massachusetts.*



Learning through activities requires more space than "sitting and telling."

George A. Hammond

FEW CHURCHES have elastic walls or deep wells of trained, available leaders, but many churches have more pupils than they have room to accommodate properly. Multiple sessions help, but there is a limit to the number of sessions which can be held, due to factors of time and leadership. Another immediate solution to the problem is to limit church school enrollment.

"What?" many exclaim. "Isn't that contrary to everything for which the church stands? And if a church does limit the church school enrollment, why? Who decides which children should be enrolled and which left out? What can the church do to make such a drastic move unnecessary, or at best, short-lived?"

These were some of the questions which faced the board of Christian education of the Fauntleroy Community Church in Seattle three years ago. The same questions and others were asked by members of the parish when the board announced its decision to limit enrollment to the number of students who could be adequately housed in the available space and for whom leadership could be secured.

Let's look at the questions one at

a time. Was the decision of the board of Christian education to limit church school enrollment contrary to everything for which the church stands? From one point of view, yes. The church is charged by Jesus to go into the world and preach the gospel to all people. A limited enrollment certainly runs counter to this command.

On the other side of the picture, however, how do we "preach the gospel to all people"? Do we do it by "preaching at" large groups of people—whether adults or children? How much did Jesus himself rely on mass communication? The gospel is a very personal message of God's redeeming love which is for each individual. We best communicate God's love for us and our love for God as we "love our neighbors as ourselves." Is it possible for a teacher to love twenty-five or more children whom she sees but once a week and then under crowded conditions which tend to make children very unlovable?

Why limit enrollment?

Over a period of several years of careful study the board of Christian education in this church had evolved a statement of Christian education purposes and goals. In essence it said: "The purpose of Christian education is to help persons grow as Christians, to know and love God as he has been revealed by Jesus Christ, and to prac-

tice the Christian way of life at all times and in all places." This involved the whole person in all his relationships with other people, with the physical world, vocations, and his whole spiritual life.

The board faced the fact that the best way to help persons grow as Christians is through personal relationships of love and understanding between teachers and pupils, and between the pupils in the class group. With the limitation of one hour a week, it would be very difficult for the average teacher to get acquainted and build the right relationships with a group of more than ten or a dozen children.

Furthermore, the board knew that the young parents in this rapidly growing suburban community who were serving as church school teachers had many family, school, business, and community responsibilities. There would be Sundays when this teacher or that would be unable to be present. If the delicate continuity of relationships and content were to be kept intact, each group would need co-teachers. In a church where church school enrollment was over 700 and church membership 500, leadership recruitment was a big problem.

The third factor was the educational method used to achieve the goals. Learning through active experience requires much more space per pupil than the "sitting and telling" method

*Miss Goddard was Director of Religious Education of Fauntleroy Community Church at the time the action described in this article was taken.

does. The board believed that the church has the responsibility for using the best educational methods. This meant that even the new building, which had been completed less than two years before, was not large enough to meet health and safety standards, let alone room to use experience-centered learning methods.

How should enrollment be limited?

The board of Christian education struggled over its decisions and finally voted to limit enrollment to twelve or fifteen students for each pair of co-teachers and to limit the number of groups according to the available space. The next question was: "How do we decide who may enroll?" The basic answer was "first come, first served," but the registration forms were sent to church member families one week before they were sent to non-member families. When a class was filled, names would go on a waiting list until more teachers and/or more rooms were available.

How could they overcome the necessity to limit enrollment?

Here is the good news of this report. The Fauntleroy Church did not have to turn away any would-be church school pupils that year, or since. The courageous stand of the board of Christian education awakened parish members to the importance of Christian education. Men and women who had never taught church school offered their services, asking that the board help them get training to do a good job. Families in the neighborhood of the church opened their homes for classes. Every nook and cranny of the church building was used twice every Sunday. A few families, very few, reacted negatively to the action and took their children to other church schools. Some of these came back when they discovered how overcrowded church schools elsewhere were affecting their children.

Last year the church, still heavily in debt on its five-year-old building, voted to raise money to build another addition to house the church school more adequately and provide space for other church and community activities. A third church service was begun, partly to make it possible for church school teachers to have an unhurried, uncluttered time of worship.

The policy of limited enrollment has not been repealed, but the board of Christian education is working diligently so that they will never have to place a child on a waiting list.

We invested in youth

by Marlin J. JOHNSON

Student at Northwestern Lutheran
Theological Seminary,
Minneapolis, Minnesota.*

A church holds a retreat for 31 youth advisers

THIS is the story of how the youth group advisers of Holy Trinity Church of Minneapolis came to realize their needs and inadequacies as adult advisers for their youth groups, and what they did about it.

They evaluate themselves

An annual dinner was given for the nearly forty advisers of the youth groups in the parish. At this time the advisers filled in questionnaires covering every phase of the youth program. With discussion, this took over two hours to complete. Questions were answered mostly with "written in" answers of personal criticisms and opinions. A few sample questions were:

What were your strong points and weak points as an adviser this year?

What were the worst points about your executive meetings?

Was good parliamentary procedure used in all of your business meetings?

Do you understand more about "Christian Vocation" now than last fall?

From this realistic self-evaluation of the past year's work with youth the advisers realized that the main things that needed improvement were the adviser's own skills and understanding of youth and youth work. From the answers which the advisers gave to the last question, "What could we do in the area of obtaining and training advisers?" came the idea of a week-end retreat. The suggestion was for a full week end of compre-

hensive instruction in theory and practical application of the skills of youth work.

The plan develops

Main points in the proposed program began to take shape in the days following this meeting: It was decided that the retreat should be held on the opening week end of the new year's youth program. Second, it was felt that the leaders of this retreat should be people from outside the parish, preferably from another city, to give a fresh approach to the work. Having professional leaders would also demonstrate the dignity and worth of the youth program of the parish. Third, it was decided that this retreat would be held outside the city—away from the parish and all other distractions.

The original need as stated by the advisers was brought before the church council. These leading members of the church agreed that a week-end retreat was a fine idea, but only after considerable discussion did they consent to financing it. From the church budget, \$425 was allocated for the entire week end. Over a period of time the council, their families and friends, the present advisers, and others in the parish discussed and thought about the youth program, especially the week-end retreat, until there was almost unanimous congregational assent to the whole idea.

Then the pastors began to make calls on members who had expressed the desire to work with a youth group or who, in the pastors' estimation, would make good leaders of youth. They did not request these people to

*Mr. Johnson worked last year in the parish described in this article, as group adviser to a seventh-grade group numbering more than fifty young people.

The Senior Fireside League enjoys recreation. The advisers made a special study of recreation at the retreat.

H. Larson Studio



be advisers until they were sure of their emotional stability, devout spiritual life, and ability to cooperate with others. From the many who were visited, the most able and the most devout were selected.

It was decided that the week-end retreat would be planned around the following objectives:

To deepen spiritual life.

To better understand youth.

To learn better methods of working with youth.

To learn the purpose and program of the national youth group.

To learn the purpose of the home parish program.

To plan and learn how to carry out specific duties in a youth group.

The retreat is held

A lakeside Y.W.C.A. lodge was secured for eating, sleeping, and holding sessions. This was about twenty-five miles from the parish, in a heavily wooded area with no nearby stores, movies, or other distractions.

For the retreat a seminary professor of psychology and Christian education was invited to address the group and lead discussions in the relationship between motivation and discipline. He presented in an entertaining way the concept that discipline problems arise when the group's activities do not fulfill the needs of the individual or express his interests. As an example, he asked how interest and attention can be expected in a topic on the life of Solomon when the members are concerned about dating and boy-girl

relationships or the problem of getting in too late at night. If a young person is doing something which appeals to him, is doing it in his own manner, and is allowed to exercise leadership, said the speaker, there is little chance that he will seek recognition from the group by misbehaving or by refusing to participate.

A professor of recreational leadership presented ideas about encouraging the group to sing more and to use leaders from the group itself. The periods of study concerning recreation were spent alternately in theory and in practice. By learning and playing new games together as a group, the advisers learned more about each other and acquired actual experience in the use of each game or song. Special emphasis was placed on the different types of games—mental games, group and circle games, word games, and the place each one has in "re-creating" the group.

A representative of the national denominational youth movement came to the retreat at the request of the pastors to help answer questions on the over-all program of the denomination. The parish worker and pastors interpreted the national program and applied it to the parish level.

Many discussion groups were held on each of the topics, with questions to both the professional speakers and to other group members. In a study of worship, a short presentation was given, emphasizing correlation of program topic, hymns and scripture, and other materials. The group was divided into smaller sections of four or

five persons, each to build a worship program around a topic.

They find returns on the investment

The Sunday evening youth group of about 250 members has thirty-one advisers. All of these, plus seven church staff members directly related to the program, attended the retreat, which lasted from early Friday evening until about 5:00 P.M. Sunday. Among the advisers are: a psychiatrist and his wife, a restaurant owner and his wife, a dairy engineer, an office supply salesman, university and seminary students, and others. Their attention, interest, and enthusiasm were keen throughout the whole program. This was mainly due to the wide variety of learning experiences offered.

Many of the advisers had the opportunity to lead a devotional service after a meal, to help them gain confidence and skill in worship leadership. The program also strongly emphasized the importance of the enrichment of the spiritual life of the advisers.

The pastors and parish worker can see a marked improvement in the quality of youth leadership as a result of the retreat. This can be seen after only a month, in the quality of study, the depth of spiritual life among advisers and young people, and in increased participation by others in the parish. This has been a very profitable investment for this parish, and we think it can be for any other youth-minded parish willing to make a similar investment.

OVER THREE MILLION men and women work without pay as teachers, officers, and youth leaders in the Protestant churches of the United States and Canada. Most of these persons are without technical training for their tasks. Their continued participation, based on a love of people, a commitment to Christ and a loyalty to the church, is one of the most wholesome aspects of Protestant church life. Even without specific training, these workers are able to witness effectively to their faith, to share their Christian experience, and to demonstrate their loyalty to Christ and his church. This is a vital aspect of Christian nurture. Any change in the program of Christian education that would eliminate or lessen this contribution would be tragic.

The very significance of this aspect of Christian education, however, points up the imperative need of improving the insights and developing the skills of these millions of workers. If their service is to continue, if they are to find growing satisfaction in their work, and if others are to be enlisted in such service, more training must be provided.

How? Partly through careful supervision. Leaders with long experience in teacher training methods are coming to recognize that training workers *on the job* is one of the most fruitful and readily available ways to develop leadership.

In training teachers on the job, the teaching guides published with the various curricula help greatly. These quarterlies, manuals, and magazines have grown amazingly in number and helpfulness in recent years. Teachers, even in the smallest and most remote church, need not be without the most suggestive and helpful guidance that can be put in print. The postman reaches all of them. The distressing fact is that these resources are not known or are not used by a vast number of teachers. This means that, along with these available resources, some kind of supervisor or helping teacher must be brought into service in every local church to assist teachers in their use of the material. It is the responsibility of the committee on religious education to see that this is done.

Such a worker need not necessarily be professionally trained or widely experienced. There may be one helper or several. But the conviction that such assistance *must be provided and can be secured* is the starting point.

Who is a supervisor, and what does he do? A supervisor is one who is able to give guidance and training to

Better teaching through supervision

by Frank M. McKIBBEN

Professor of Religious Education
and Academic Executive to the President,
Garrett Biblical Institute,
Evanston, Illinois.

those on the job because he has had more training and experience than they. He and the teacher work together on the objectives of the program, the course of study, or the unit of guided experience. He gives the teacher friendly counsel and searches with him for the most effective way of using lesson material, of enlisting pupil response, and of directing pupil creativity. This is done in pre-session planning. The supervisor also observes the teacher at work and talks with him later, evaluating the session and giving constructive criticism. He locates teaching difficulties and plans remedial procedure.¹ The supervisor discovers new resources and teaching aids and shares them with the workers. He stimulates them to experiment and helps them to measure and test the effectiveness of their teaching. He encourages them when situations are trying and gives them a sense of companionship in times of discouragement.

Supervision, to be effective, must include systematic study of all the factors conditioning the effectiveness of any teaching-leading situation, and continuous efforts to improve them. Some of these supervisory activities may seem technical and semi-professional in nature, and yet most of them may be kept on a very simple basis in training teachers and in bringing about improvement in the program.

Often the most likely and most effective supervisor is the departmental or divisional superintendent, especially in church schools where there

is no professionally trained director of religious education. It is necessary for this superintendent to think and plan in terms of the total program for the given age group. He is in immediate contact with both the students and the teaching staff. The teachers have interests, needs, and problems of a similar nature. The group is small enough to permit frequent meetings. The superintendent finds it possible to hold many personal conferences. The limited number of parents involved makes it possible to secure their participation in department plans and study.

This means that churches need to select carefully the departmental or divisional superintendents, encourage them to take training, invest money in their training, and charge them with the responsibility of continuous and thorough leadership. Such leaders should have an adequate library and be supplied with a full range of resources. They should be sent to training schools, coaching conferences, laboratory schools, and other places where they can be under the leadership of experts in their age group. Investment in such training pays large dividends. The leader comes back to the local situation, not to take the place of those who are teaching and leading in the program, but to give them much needed assistance, guide them in their activities, and coach them so that they not only become increasingly effective but also find growing satisfaction in their service in the church.

In some cases a church will assign the supervision and coaching, as a special responsibility, to one or more persons who are qualified by experience and training to do this. They,

¹An Observation and Evaluation Schedule may be found in "Guiding Workers in Christian Education," by Frank M. McKibben, pp. 108-09. See also the film strip, "A Mirror to Myself."



In pre-session planning the supervisor and the teacher together search for the most effective ways of using lesson material, of enlisting pupil response, and of directing pupil creativity.
LEAV Kit

also, need to take additional training from year to year to keep abreast of educational trends.

Supervisors should not be expected to "go it alone," no matter how much training and experience they may have. They need the backing and help of the board of Christian education, the minister, and the general superintendent of the church school.

The members of the board or committee responsible for the educational work in the local church study the over-all program of Christian education, preferably with the entire working staff. They formulate objectives for the immediate work at hand and long-term aims. They consider available curriculum materials and resources and make selections for their program. They survey the housing and equipment to discover limitations and to provide more adequately for their needs. In these ways they make it possible for supervisors to work in a situation where good teaching can be expected.

The minister is in a strategic position to give leadership training and also a certain amount of personal supervision. A minister may share with the teachers and members of the board his insights and understandings and his knowledge of resources. He may do this through occasional or periodic conferences of an informal nature, through coaching conferences, and through teacher training classes. Most ministers can do far more in the way of supervisory leadership than they are accustomed to do, if they sense its importance, give themselves to serious preparation for it, and set aside time for this service.

The superintendent of the church school will also be an important factor in making good teaching through supervision possible when he trains himself in the various phases of the program and endeavors not only to keep the organization going but also to improve it. He secures the necessary financial resources for an adequate school. He continually studies

the suitability of persons for the specific tasks assigned to them. He lends aid and encouragement in times of difficulty and trying experiences. He checks on the equipment and undertakes to provide better working conditions. All of these activities are not only administrative, but partake of a supervisory relationship with the teachers if done with their understanding and cooperation.

There is no intention here to minimize the training necessary for effective supervision or the time required for such work. Increasingly, churches and ministers are recognizing this and calling for professionally trained ministers of education, directors of Christian education, youth workers, and children's specialists. The current demand for directors far exceeds the available supply. But the vast majority of local churches are not financially able to engage directors and could not find them if they were. So supervisory leadership, as suggested here, will be the only kind of assistance that can be made available in the vast majority of churches.

There is almost universal recognition of the importance of religious education in the life of the individual and the work of the church. There must also be universal appreciation of the great importance of furnishing Christian nurture which is far more effective than it is in the average church. One way to bring this about is through good supervision.

❧ "Where Two or Three . . ."

What makes a "group" a "fellowship"?

How can all members be encouraged to participate?

What is the job of the leader?

For help in making the group life of your congregation more effective, reserve your copies now of the special Journal on Christian growth in dynamic groups, coming May 1. Combine your order for this and other special issues to obtain quantity rates. See order blank, page 39.

THIS READING is adapted from one given at the Annual Meeting of the Division of Christian Education, National Council of Churches, in Cincinnati, Ohio, on February 13. The choral reading was a part of the program for the Fellowship Luncheon held during the meetings of the fifteen Associated Sections. These meetings annually bring together some 1500 persons, most of whom have professional responsibilities for Christian education in denominational boards and area groupings, in councils of churches, and in local churches of the United States and Canada.

The theme of the Fellowship Luncheon was "Who Are We Who Are Called to Teach?" The first draft of the choral reading, which sums up the implications of the theme, was prepared by Dr. GERALD E. KNOFF, Executive Secretary of the Division of Christian Education. It was presented by the Mimmers Guild of the University of Cincinnati under the direction of F. PAUL RUTLEDGE, Director of the Theatre at the University.

In the form given here, this reading is suitable for presentation in local churches. It would be appropriate for any service giving recognition to the teaching work of the church, particularly during Christian Education Week, but might also be given at a meeting of the teaching staff at any time during the year. It should be prepared carefully, with adequate rehearsals to assure an effective reading. Changes should be made, as in the section on local addresses, to fit the community in which this is given.

The Editors of the *Journal* would be interested in hearing of productions and whether this type of material is needed and well received.

Production Note

This is to be read by a chorus of nine—four boys, four girls, and a leader who can be either a boy or a girl. The coding for those speaking is as follows:

Ch 1—boy. Ch 2—girl. Ch 3—boy. Ch. 4—girl. Ch 5—boy. Ch 6—girl. Ch 7—boy. Ch 8—girl. Leader. Chorus.

Reading

Leader: Who am I?

Ch 1 & Ch 8: Who are you?

Chorus: Who are we?

Ch & L: Yes, who are you?

Chorus: We are the church school leaders of this congregation—

Ch 1: Pastor



Silberstein from Monkmeyer

Ch 8: Superintendent

Ch 2: Department superintendents

Ch 7: Officers

Ch 3: Teachers

Chorus: We are those who are giving our time, our talents, to teaching Christ . . .

Ch 3: To pre-school children,

Ch 6: To older children,

Ch 4: To young people,

Ch 5: To families.

Ch 1: We teach,

Ch 8: Keep records,

Ch 2: Visit,

Ch 7: Preach,

Ch 3: Lead worship.

Chorus: Yes, that is what you are . . . here together in this room. But what are you outside, in solitude?

Leader: What am I? By myself?

Ch 1: To the merchant I am a charge plate.

Ch 8: To the candidate, a ballot,

Ch 2: To the doctor, a file folder,

Ch 7: To the census taker, a statistic,

Ch 3: To the circulation manager, an addressograph plate,

Ch 6: To the broadcaster, an audience—one of forty-nine million, five hundred and thirty-nine persons who watched an Ed Sullivan TV program,

Ch 4: To the pullman conductor, a "space" on the train,

Ch 5: To the tax collector, a hole on a card.

Leader: To none of these am I a person; I am a thing, a very small thing. I feel myself getting smaller and smaller. Am I nothing but a number, a statistic, a space, a hole on a card? Who am I? Have I no self?

Chorus: Wait! Listen! You are a self. You are somebody special. I can tell it.

Leader: I? Special?

Who Am I?

An arrangement for choral reading

Chorus: Yes, you . . . whoever you are. What is your nationality? Your address? Where did you live before?

Ch 1: I am an American.

Leader: There are many Americans.

Ch 3: Well, I live on Fifth Avenue,

Ch 6: On Prospect Hill,

Ch 4: In Park Forest,

Ch 5: On Main Street.

Boys: I came here from Quebec,

Girls: From Washington,

Boys: From Saskatchewan,

Girls: From Oklahoma.

Boys: My parents lived in New York,

Girls: In Toronto,

Boys: In Nashville,

Girls: In St. Louis,

Boys: In Chicago,

Girls: In Montreal,

Chorus: Cincinnati . . .

Leader: That can't be it. Too many live in these places. It must be something else. Where do you belong?

Chorus: You mean what church before this one?

Ch 1: I used to be a Methodist,

Ch 2: A National Baptist,

Ch 3: A Disciple,

Ch 4: A Presbyterian,

Ch 5: A Lutheran,

Ch 6: A Nazarene,

Ch 7: One of the Brethren,

Ch 8: An Episcopalian.

Chorus: Others are Methodists, Baptists, Presbyterians, Brethren.

Leader: Don't you have a name?

Chorus: Everyone must have a name.

Girls: The bank needs them.

Boys: So does the draft board.

Chorus: And the telephone directory.

Leader: What is your name?

In the following section the readers, instead of giving their own names, may give those of persons prominent in the Christian education work of the local church, using the given names of these

persons in the section below where this is called for.

Ch 1: (his name)

Ch 8: (her name)

Ch 2: (her name)

Ch 7: (his name)

Ch 3: (his name)

Ch 6: (her name)

Ch 4: (her name)

Ch 5: (his name)

Leader: I hear two names linked together—two in every case: _____ and _____, _____ and _____ always together.

Chorus: Of course. One is a family name.

Leader: Ah, you have a family. To your family you are a self.

Chorus: Your name—not you alone. You bear it, share it with others of your kith and kin. Father?

Leader: Yes.

Chorus: Mother?

Leader: Yes.

Chorus: Brother?

Leader: Perhaps.

Chorus: Sister?

Leader: Maybe.

Chorus: Son?

Leader: Could be.

Chorus: Daughter?

Leader: Possibly.

Chorus: You are like them; they are like you. All are a part of each other. Their hopes, their fears, their successes; their joys, their sorrows, their fidelities; their sin, their redemption. All of these are woven together in one tapestry of lights and shadows and no one there is who can take its design apart.

Leader: But I am not my father, my brother, my mother, my sister. I have another name—a name that was given.

Chorus: Yes. And that name stands for a single, solitary person. No other just like you in all the world.

Leader: In all this company, no one like me. In all _____ today, I am the only I. Among the vast throngs of North America—I _____ (Each chorus member repeats his given name in succession—1-8-2-7-3-6-4-5. Leader then utters his name.) _____—am the only I.

Chorus: You are the you that is yourself. You are somebody very special. Yes, but yet—but yet—

Boys: We are special.

Girls: We are special.

Ch 1: I am special.

Ch 8: I am special.

Ch 4: I am special.

Ch 5: I am special.

Chorus: Each one is special to himself.

Leader: And to God.

Chorus: And to God, yes.

Leader: But wherein am I different from all the others?

Chorus: You are the one whom Christ has called to be a teacher.

Leader: But now I forget. What is a Christian teacher?

Chorus: He is one who prepares the way for men to perceive God and to respond to him, now, in a vivid, living way.

Leader: As I responded.

Chorus: As you continue to respond to God, with ever growing comprehension.

Leader: Out of the innumerable company of living men and women, Christ has called me.

Ch 1: Unworthy me,

Ch 8: Unteachable me,

Ch 4 & 5: Unlovely me.

Chorus: He has called me to teach. O Lord, thou knowest how unworthy are the lips that speak, the hands that write, the mind that plans.

Leader: How do I know even why I teach?

Ch 2 (whispered): Is it for prestige?

Ch 7 (whispered): Because it makes me feel important?

Ch 3 (whispered): Because it allows me to manipulate people?

Ch 6 (whispered): And put into effect my own ideas?

Leader: Yet, having been confronted by God, through Christ, what can I do but help others to see him too? Sometimes I seem not a single person, but two, or many.

Boys: That which I would do, I do not.

Girls: And that which I would not, I do.

Boys: Am I what I think I am?

Girls: Or what others think I am?

Leader: How can I teach others until I know who I am?

Chorus: Wait. Listen. You are what God sees you to be . . . what you may yet be. God accepts you; therefore you can accept yourself. Weak, sinful, torn as you are, you are a son of God . . . one of the whole company of faithful people, the great congregation that transcends denominations—Christ's followers around the world . . . in Mexico, in India, in Japan, in Sweden, in Russia.

Leader: Yes, that is who I am. But I do not teach alone. I am a member of a teaching fellowship, visible here, today, with many skills, speaking with many an accent, bringing rich gifts of experience to

our common task. Here an insurance salesman meets a pastor; here a school teacher meets a telephone operator.

Chorus: Communication becomes communion, and a greater witness is made.

Leader: Here a housewife meets a professor; here a lawyer meets a contractor.

Chorus: Communication becomes communion, and a greater witness is made.

Ch 4 & 5: Let each of you look not only to his own interest, but also to the interests of others.

Chorus: So it is with the whole company of faithful people, the great congregation, Christ's followers.

Boys: We declare to each other the glory of the Gospel.

Girls: We build each other up in love.

Boys: We forgive when we have been sinned against.

Girls: We unite to declare God's grace and Christ's redemption.

Ch 4 & 5: Strangeness gives place to acceptance.

Ch 1, 2, 3, 4: Acceptance gives way to trust.

Ch 5, 6, 7, 8: Trust is replaced by love.

Ch & L: Love is the beginning of being.

Leader: He who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also.

Chorus: "Our faith is an affirmation of our belief in God, in God the Holy Spirit, who brings into being this fellowship, this family, this people of God . . . If we are open and responsive to him, he speaks and acts through us, and we become the fellowship of the redeemed and the redeeming, the fellowship of the reconciled and reconciling."

Ch & L (softly): "See what love the Father has given us, that we should be called children of God; and so we are. Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears, we shall be like him."²

¹ From Reuel Howe, "Man's Need and God's Action," Seabury Press, 1953.

² 1 John 3:1a, 2.

Reprints of this choral reading are available at \$1.00 per packet of ten copies, enough for the members of the choir and the leader. Orders should be sent, with payment attached, to the International Journal of Religious Education, Box 238, New York 10, N.Y. Churches are at liberty to use the reading, upon purchase of a packet, but acknowledgement should be made of the source of the reading, at the time of production.

AT HOW EARLY an age can children be taken into the church sanctuary, to feel at home in it? Surely children should become acquainted with the church, with its quiet, its beauty and dignity as early as they are taken to a grocery store or a city park. Even in churches where families do not customarily take little children with them to the church service, provision can be made for becoming at home in the place of worship at other times.

St. Alban's Episcopal Church, Los Angeles, California, holds an occasional open house in the sanctuary for children under six years of age. Children come accompanied by adults, and children of the community as well as those of the church families are invited.

The first open house was held at 4:30 in the afternoon on the Saturday before Easter. The next one was held in November. In a warm climate such an open house can be held at any time; in colder climate the warmer months would be most suitable.

St. Alban's holds a "walk in" open house. The church is open and illuminated, and the children's choir of fifty primary and junior children sings, accompanied on the organ.

Up the center aisle the young child goes, his hand clasped in that of an adult. Younger ones are carried. There are no admonitions to "sit still" or "don't move." Each family group goes all the way up the aisle to the chancel. Here they linger at will, gaze at the children's choir, singing in their bright red robes, at the windows, the altar. They go up to the organ and watch the organist play, then on to the candle-lit altar.

The rector and curate are present in their vestments. One stands at the church door to greet the guests, the other at the steps to the chancel.

A name tag is pinned on each child before he enters the church, so that he or she may be greeted by name.

There is no set program and no time limit. Five minutes in the church may hold all the value for a child that an adult receives from a fifty-five minute service.

After visiting the church the family group goes to the church patio, where

by Catherine McDONALD

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frosted animal crackers are served and where a display of pets from parish families has been arranged by older Sunday school children.

The families may linger as long as they wish, to meet each other and to enjoy the pets. Some parents bring cameras and take pictures of the children with the pets.

The church "at home" to the children

The open house is at least one step in helping small children to feel that the church is theirs. It provides an opportunity for family groups to have a brief experience of worship together in the church. It also provides a pleasant occasion for the leaders of the church to become acquainted with children and their parents.



Above:

The curate stands in the chancel, to answer the children's questions.

At the right:

In the patio the children look at the display of pets belonging to older Sunday school pupils, and get acquainted with other families.

Lighting the church stage

by Arthur S. RISSER

Architect and Theatre
Lighting Consultant,
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MANY church drama groups which are producing plays in the social hall of the parish house are handicapped in their production activities by inadequate space and equipment. Frequently space limitations such as a low ceiling over the stage or insufficient off-stage area on the stage may be minimized if there is adequate lighting equipment. Skillful lighting and well designed costumes, with a minimum of stage scenery and properties, will suffice to create the desired illusion in the minds of the people in the audience.

Consequently, this discussion will consider some of the lighting instruments, together with plugging strips, battens, and the correct location and mounting of this equipment to achieve a flexible use of the stage.

For the purposes of lighting, the stage may be divided into two principle areas: the down-stage area and the up-stage area. In order to obtain natural shadows on the face, the light from the lighting instruments should reach the stage on an angle of from 37 to 45 degrees. Therefore, the down-stage area should be lighted by instruments located above or at the auditorium ceiling, while the up-stage area should be lighted by instruments mounted on a batten that is hung just inside (up-stage of) the teaser. (The teaser should hang immediately behind the front curtains.) Figure 1, which is a vertical section taken on the centerline through a stage and auditorium, illustrates these recommendations.

The mounting of the lighting instruments in the auditorium ceiling may be accomplished in a number of ways depending upon the construction of the ceiling and whether or not there is attic space between the ceiling and the roof decking. In situations where it is not feasible to locate the instruments above the ceiling, they may be suspended below the ceiling. Figure 2 illustrates two methods by which the lighting equipment may be masked from the eyes of the audience. When the equipment can

not be reached by access doors through the ceiling, it will have to be serviced from the auditorium floor by means of a ladder. Since it is necessary to re-focus, to change gelatine filters and occasionally to replace lamps for every performance, provision must be made for reaching these instruments easily from a ladder.

The ceiling spotlights should not be permanently connected to the source of electrical power. The electrical circuits are run from the main distribution panel, which should be a cross-connecting panel, to plugging boxes or strips located adjacent to the battens from which the spotlights are suspended. The plugging strips may be provided with stage-cable leads, each of which terminates in a 20-ampere, two-pole stage-pin-plug receptacle, or a 20-ampere twist-lock receptacle. Flush receptacles enclosed within the plugging strip may be used; however, the stage-cable leads provide a more flexible system. Although the outlets may be grouped closely together in a standard stage wall pocket, it is usually more convenient to space the outlets along a plugging strip since this avoids the necessity of running long lengths of cable from the wall pocket to the lighting instruments. Figure 2 illustrates a 5-foot-long ceiling plugging strip. There may be any number of plugging strips across the width of the auditorium ceiling. Wherever possible, the opening in the ceiling for the ceiling spotlights should extend the width of the auditorium.

The teaser spotlights, which are used to light the up-stage areas, are suspended from a batten located just behind the cloth teaser as shown in Figure 1. The electrical circuits for these instruments also terminate in a plugging strip, which is similar in construction to that used for the ceiling spotlights. These circuits should not be permanently connected to the source of power but should be carried to the cross-connecting panel. The teaser plugging strip should be approximately the same length as the

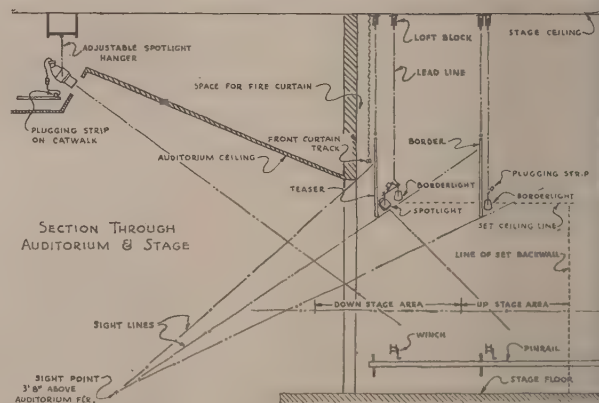


FIGURE 1. The correct location of the lighting instruments and masking elements may be determined by drawing the sight lines on a section taken through the auditorium and stage. The second borderlight and plugging strip and the adjacent cloth border will have to be raised out of the way when a ceiling is used for a stage set. The teaser is trimmed lower than the ceiling so it will mask the spotlights and the borderlight strips hanging from the teaser spotlight border battens. The winches shown and the pin rail are located against the far wall of the stage. Winches should be used to raise and lower the battens for the lighting instruments. Wire rope should be used for these battens. The cloth border and the teaser may be raised and lowered by Manila rope lines which are tied off around belaying pins on the pin rail.

*Mr. Risser is a regular member of the faculty of the Religious Drama Workshop sponsored by the Division of Christian Education, National Council of Churches. The next Workshop will be held at Lake Forest, Illinois, July 20-27, 1957.

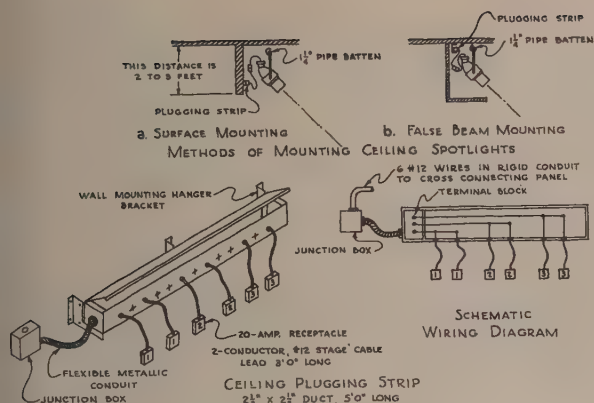


FIGURE 2. Two methods are shown at (a) and (b) for concealing spotlights when the construction of the ceiling does not permit recessing the instruments in the attic. The plugging strips may be mounted on the wall by means of a standard duct wall-mounting hanger bracket or a wall-mounting gusset bracket. The hanger bracket is shown at (a). It is also possible to suspend the plugging strip from the ceiling by using the standard duct hanger shown at (b).

proscenium opening. It is attached to the spotlight batten by means of special clamps which support the plugging strip above the batten so that the space below is free for the hanging of the lighting instruments. This is illustrated in Figure 1 at the second borderlight location.

On stages where it is desirable to use a permanent borderlight, the teaser spotlight border and plugging-strip assembly consists of two battens fastened together and suspended from a single lead-line set. This is illustrated in Figure 1 and in Figure 3. In all cases it should be possible to raise and lower the teaser spotlight border. This is accomplished most effectively by means of a worm-gear winch located on the side wall of the stage. This system of rigging requires special loft blocks and a head block attached to the under side of the ceiling. Figure 4 shows how the teaser spotlight border may be rigged so that it may be raised and lowered.

The proper number of electrical circuits to provide at each of these locations depends upon the size of the stage.

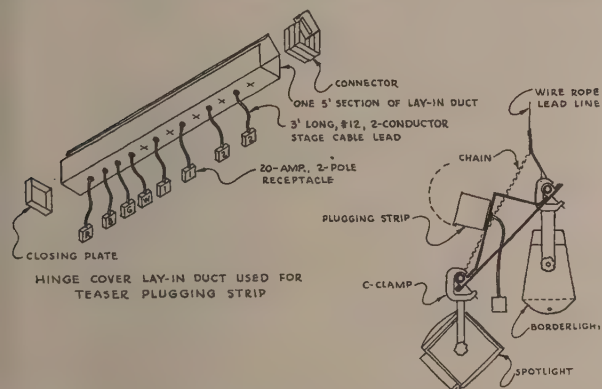
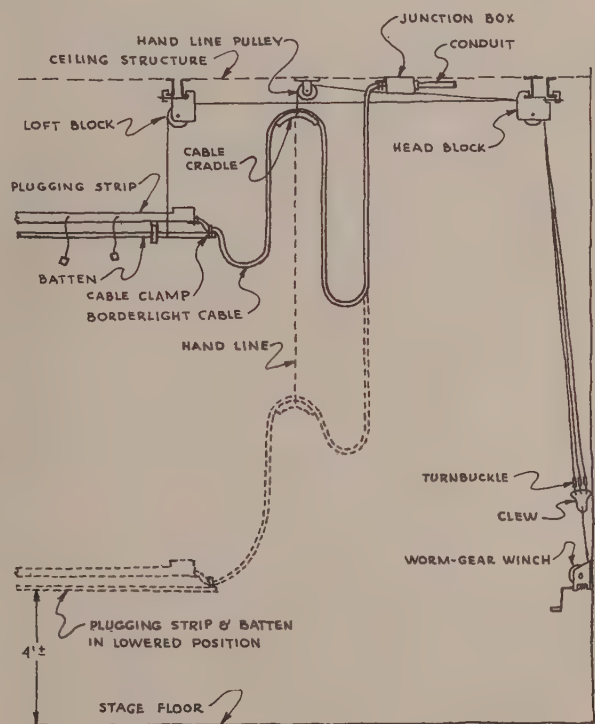


FIGURE 3. Only one 5-foot-long section of duct is shown. Several sections are fastened together with connectors to make the plugging strip. One end of the strip is closed with a closing plate. At the opposite end there must be a special connection box with an enclosed terminal block for connecting the plugging strip circuit wires to the borderlight cable wires. The plugging strip circuit wires are laid in the duct after the various lengths of duct have been assembled. When the wiring is complete, the hinge cover is closed.

However, even on a small stage it is more desirable to have more circuits than too few since the initial cost of pulling the wire is not great. Experience has shown that the following number of circuits at each location will prove adequate for most small and medium-size stages in which the proscenium opening is not greater than 30 to 36 feet:

In the auditorium ceiling there should be three groups of three circuits, each circuit terminating in two receptacles. One group should be located at the left side of the auditorium, one in the center, and one at the right side of the auditorium. The ceiling plugging strip may be made by using one 5-foot length Square D lay-in duct, 2½ by 2½ inches, either of the hinge-cover or screw-cover type. Two standard closing plates, one for each end, and two mounting brackets for attaching the plugging strip to the wall or ceiling will be required for each section. Figure 2 illustrates a ceiling plugging strip. Each strip should be wired for three two-wire circuits, each circuit terminating in two 3-foot-long stage-cable leads with a 20-ampere receptacle. Figure 2 shows a wiring diagram for a ceiling plugging strip. The circuit wires from the cross-connecting panel are brought to a



NOTE ~
HAND LINE SUPPORTING CABLE CRADLE IS CARRIED OVER A PULLEY DIRECTLY ABOVE, THEN THROUGH A PULLEY BLOCK MOUNTED ON HEAD BLOCK BEAM AND DOWN TO PIN RAIL OR WALL CLEAT.

FIGURE 4. The plugging strip and batten assembly should be rigged in such a manner that it may be easily raised and lowered. Even on stages having a low ceiling this is desirable. Lighting instruments are heavy, and it is easier to mount them and change lamps and color filters when the operator can stand on the floor. The rigging system illustrated makes it possible to adjust the height of the lighting instruments. The handline supporting the borderlight cradle may be tied off at a wall cleat adjacent to the winch which will not show in this drawing because it is behind the winch. The single pulley head block for the handline is behind the head block for the borderlight line set.

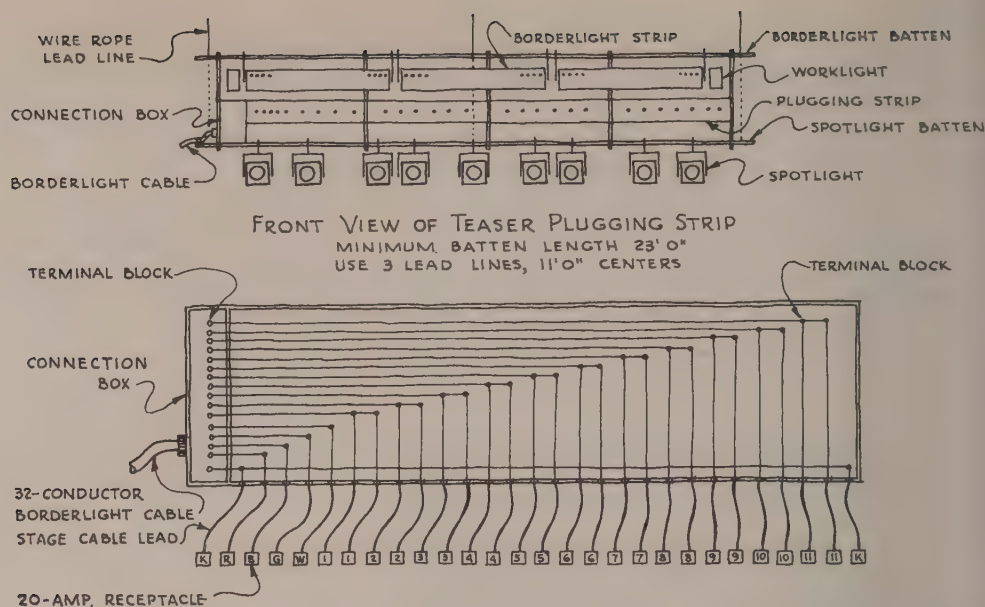


FIGURE 5. This teaser plugging-strip assembly is suitable for a stage with an opening about 27 feet. The eleven spotlight circuits, four border light circuits, and one worklight circuit in this plugging strip are supplied by a 32-conductor borderlight cable. The plugging-strip leads and receptacles and the border light leads and plugs are not shown in the front view. There should be a small terminal block at each location where the leads from the receptacles connect to the circuit wires. Each single line in the wiring diagram represents two wires.

junction box mounted on the wall or ceiling adjacent to where the plugging strip is to be located. Connection between this junction box and the plugging strip is made by a length of flexible metallic conduit.

The teaser spotlight border plugging strip should contain 13 to 15 circuits, each terminating in two 3-foot-long stage-cable leads supplied with a 20-ampere receptacle. The outlets should be evenly spaced the length of the strip. In addition to the 13 to 15 spotlight circuits, it is advisable to have one worklight circuit and four circuits for borderlights. If the borderlight is to be longer than 24 feet, then eight circuits should be provided. However, for a proscenium of 30 to 36 feet a 24-foot-long borderlight should be adequate. The borderlight circuits should terminate in one, two, or three groups of four outlets, depending upon the degree of flexibility desired. Figure 5 shows a teaser plugging strip for a small stage having 11 spotlight circuits, one worklight circuit (K), and four borderlight circuits terminating in one group of four receptacles.

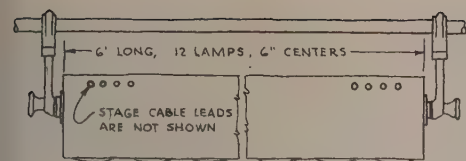
The teaser plugging strip should be made by using the required number of lengths of Square D lay-in duct, 4 by 4 inches, either of the hinge-cover or screw-cover type. Standard fittings are provided for fastening the several lengths together and for closing one end of the plugging strip. At one end of the teaser plugging strip a special connection box will be required. This connection box will contain a terminal block at which the connection between the wires going to the outlet receptacles and the borderlight cable wires is made. The wires coming from the cross-connecting panel are brought to a junction box located on the ceiling of the stage directly above the teaser plugging-strip battens as shown in Figure 4. Between this junction box and the special connection box on the end of the plugging strip a multi-conductor borderlight cable is used. The length of the borderlight cable and the method of rigging should permit the plugging strip to be lowered to within four or five feet of the stage floor as illustrated in Figure 4.

A good electrical contractor can supply the lay-in duct and all of the materials for making the plugging strips, including the standard fittings, the stage-cable leads, and outlet receptacles. Either a squeeze-type box connector or a Tak-al connector should be used where the stage cable enters the duct.

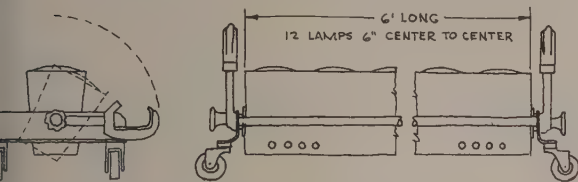
Different types of lighting instruments are required for lighting the down-stage and the up-stage areas. Ellipsoidal spotlights should be used for lighting the down-stage area from the ceiling location. When the distance between the spotlight and the stage is not greater than 35 feet, an ellipsoidal light having one 6" by 5" stepped lens or two 6" by 9" plano convex lenses and furnished with a 500-watt lamp is satisfactory. When the distance is greater than 35 feet and not more than 75 feet, then an ellipsoidal light having an 8" by 10" plano convex lens or an 8" by 7½" stepped lens furnished with a 750-watt lamp is satisfactory.

The spotlights for the teaser spotlight border should be fresnel lens-type instruments furnished with 500-watt lamps. These instruments are not satisfactory for use in the auditorium ceiling because the beam spread is wide and because the reflector system does not produce a beam of light of sufficient intensity. Neither are the ellipsoidal instruments satisfactory for the teaser spotlight border. The fresnel spotlight produces a soft-edge spot of light which is desirable because the beam of light will fall on the sides and back wall of the stage set. The size or spread of the beam of light may be varied by adjustment. All spotlights in both locations should be supplied with C-clamps for mounting the instruments on a pipe batten. A 1¼-inch-diameter black iron pipe is sufficiently large for the average stage.

Not all spotlights use the same type of lamp. Therefore, care must be taken to purchase the style of lamp specified by the manufacturer of the instrument. Many of the instruments are equipped with a medium pre-focus base lamp. This style of base makes re-lamping difficult. The medium bi-post base lamp is much easier to install in the instrument. At the time of purchasing spotlights it is possible to specify that all spotlight instru-



A BORDERLIGHT STRIP MOUNTED ON BATTEN



BORDERLIGHT STRIP USED FOR CYCLORAMA FOOTLIGHTS

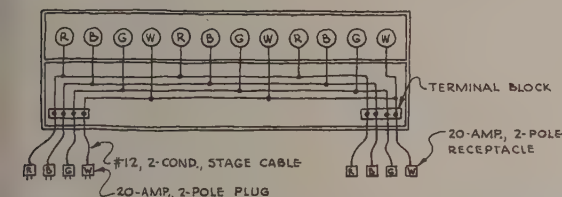


FIGURE 6. The dual use of short lengths of portable borderlight strips is illustrated. The strips may be mounted on a batten and plugged together to produce a long section of borderlights or they may be mounted in cradles on casters, plugged together, and used to light a sky cyclorama or a round row. The changing from batten mounting to floor use is accomplished easily by lowering the batten, unhooking the C-clamps from the batten, dropping the strip into the cradle, setting the angle of the strip, and then tightening the hand knobs on each end.

ments shall be equipped with medium bi-post base lamps. When borderlights are to be used on the stage, they should consist of 6-foot-long sections which may be plugged together to provide one long section when desired. Borderlights using the R-40 type lamps are recommended in preference to those having individual Alzak reflectors. Also, the borderlights should be furnished with color frames that will accommodate either glass roundels or gelatine filters. When glass roundels are ordered, they should be of the diffusing type. The 150-watt R-40 floodlight lamps are of sufficient capacity for the average stage and will have to be separately ordered because they are not furnished with the equipment unless specified. Each section of borderlight should be wired in four separate color circuits, each circuit terminating in a 20-ampere receptacle at one end of the strip and in a 20-ampere plug at the other end. The individual strips should be furnished with C-clamps for fastening to the pipe batten.

It is also possible to use these short lengths of borderlights for lighting the sky cyclorama. Special cradles equipped with casters make it easy to move the strips on the floor. Figure 6 shows a 6-foot-long section of borderlight mounted on a pipe batten and also mounted in a cradle for floor use. A schematic wiring diagram for a 6-foot section of borderlight is given.

The recommendations made in this discussion are applicable both to new stages that are being planned and also to existing stages. Modifications to suit local conditions and programs are always necessary. Because of the specialized nature of stage lighting equipment, it is difficult to present cost estimates. By using the material presented, the director and the technician should be able to prepare a specification for the equipment needed. This specification should then be submitted to a number of reputable manufacturers of stage lighting instruments for bids. In cases where the local group does not feel qualified to prepare the specifications, the services of a theatre lighting consultant should be secured.

WHEN I ATTENDED the Theological Seminary of the Evangelical and Reformed Church in Lancaster, Pennsylvania, one of the required courses for Christian education majors was "Church Work with Children." During this course we had the opportunity of observing three different kinds of teaching: that of a public school teacher with a third or fourth-grade class, a Sunday church school teacher in a primary department of a local church, and a demonstration church school teacher. The demonstration class was especially provided for us and was held for an hour and a half on five consecutive days.

The comparison of these three groups brought home to us the great advantage of having trained teachers, since the work done in the regular church school was noticeably poorer

What is good teaching?

by Mary GERM

Director of Christian Education,
Salem Evangelical and Reformed Church,
Rochester, New York.

Here is an unusual report of observations of the comparative effectiveness of teaching in three different situations. It is hoped that this description will stimulate many church school teachers to evaluate their own work critically and to discover ways to improve their own teaching by arrang-

ing to visit public school classes and attending observation classes. Those who wish to attend a laboratory school can find out where those closest to them will be held by writing to the state council of churches or to the denominational area director of Christian education.

EDITORS

than in the other two situations, as shown by the descriptions below. Naturally, I do not mean to imply that all church school teaching is like this; the demonstration class indicated how good a church school class can be if its leaders know how to go about their jobs.

Class participation

In the public school class, during sharing time, one third-grade boy exhibited a milkweed pod that he had brought from home. A second pupil helped him to describe it. Throughout the day the children took an active part in all that was going on and there was no discipline problem.

In the observation class at the Seminary the children were studying the Lord's Prayer. The teacher urged them to think about parts of the prayer at home and to share with the class the next day the ideas that had occurred to them. She not only asked the children to take their readers home, but also gave a home reading assignment and reminded them to bring their books with them. Some reported on work they had done at home. The teacher encouraged the children to contribute their ideas as she taught; her questions and comments stimulated the children's thinking and almost everyone took part in the discussion. The teacher used pictures, turn-over charts, and Bible references. There was no discipline problem.

In the Sunday church school class, the pupils had not been assigned anything to do and had nothing to share. They had been told to take home a copy of the quarterly Family Book and the reader, but no suggestion was given as to how these books were to be used in the home. During the session, the teacher merely asked the boys and girls a few questions to recall the story she had told on the preceding Sunday. Then she spent a half hour telling the new story, during which time the children were not permitted to make any comments. While she told the story her assistant had to help her keep some of the children quiet.

Use of time

The public school class started promptly at the designated opening time. The children who arrived early amused themselves by talking with each other until the teacher came into the room. When she was ready to start, she clapped her hands and immediately her thirty-six pupils settled down, with the girls interspersed among the boys. Throughout the ses-

sion she moved from one activity to another approximately every fifteen minutes, allowing the variety of movement needed by young children.

In the observation class, the teacher had made all necessary arrangements in advance. As each child came in she greeted him and helped him to select an activity on which to begin work immediately. The class session was divided into three parts: the activity period, the discussion and story period, and the worship period. During the activity period the children moved around the room. Also, the worship place was in a different location from that in which the discussion was held and the story told.

The children participated enthusiastically in each period. They learned the songs they would need later in the worship period. They prepared poems and scripture passages for individual reading. At no point did one have the feeling that the children were an audience to be entertained. From beginning to end, it was their class session, and they liked it. When the week came to a close, one child after another said he was sorry the class was to be held only one week.

The teacher of the church school class arrived shortly before her first pupil and hurried to her table to review the story for the morning. The boys went to their places in the right half of the room and the girls sat in the left half. The pianist arrived at about starting time and the lead teacher took about five minutes to discuss the program with her. The assistant teachers strolled in one by one. Meanwhile the seventy children who arrived merely sat and talked.

The class session opened with a twenty-minute assembly period. The children recited some general scripture passages which they had memorized previously. The teacher offered the morning prayer. The worship elements were not related to each other or to a central theme. During the next ten minutes, they sang a birthday rhyme five times in honor of five children. Then followed the half-hour teacher-dominated class period.

During the entire session the only opportunity that the children had to change their position was when they stood up to sing. These boys and girls were learning that church school is a tiring place, that it is not important to get there on time, because nothing happens at the beginning, and even most of the teachers come late. Their attitudes were reflected in the comments made by the parents from time to time:

"I have a hard time getting my boy

to go to Sunday school."

"Why can't the children have some activities during their class period?"

"Aren't seventy children too many for one room?"

"Why are the boys segregated from the girls in Sunday school? They aren't in public school."

Knowing the pupils as persons

The public school I visited had monthly meetings in which the teachers could confer with the parents of their boys and girls. Through these meetings teachers and parents learned how to work together in meeting the needs of the children. In class the teacher allowed freedom of expression whenever possible. The boys and girls made a calendar for the month of October. In the upper half of their sheet of paper, they drew something that reminded them of the month. Some drew pumpkins, some black cats, a few attempted fall scenes.

The teacher of the observation class was also very much concerned about meeting the needs of her children. She studied the information supplied by their parents on the personnel sheets when they were enrolled in the class. She talked with their pastors and church school teachers. She learned to know each one as a person, and she discovered some of the problems with which they are faced in their homes. She used this information during the class session by having the boys and girls participate in such a way that she was helping to meet their individual needs.

At the same time, she helped each one to become a part of the group. Pupils took their turns in securing materials. They helped each other in working out their activities. They learned how to discharge their responsibilities when working in committees.

In teaching the observation class, the teacher tried to sense whether the children were grasping what she was trying to convey to them. On the day after Halloween, when they were tired, she cut down on the amount of material she had prepared. They had a good learning experience in spite of their fatigue. On another day she omitted a story, so that she might pursue with the children a point on which they needed further discussion. In each case, she recognized that she was teaching children rather than lessons. Again, she gave the pupils opportunity to express themselves creatively by suggesting that they draw a picture to represent one idea they got from the Lord's Prayer.

In the Sunday church school, the teacher seemed to be totally unaware of her boys and girls as per-

sons who had individual needs. There were some children in the class whose names she did not know. Neither the lead teacher nor any of her assistants had visited in any of their homes nor had they asked the pastor for any information about the families. When the church school hour was over, the workers seemed to dismiss the children from their minds. In preparing the lesson, the lead teacher was concerned merely with the materials at hand, and not with the relation of the materials to the needs of the individual children.

The classroom setting

Each classroom in the public school was furnished with movable desks and chairs of three sizes. Hence the boys and girls who were large for their age, as well as the small ones, were seated in comfortable chairs at comfortable desks. The walls of the classroom were painted in pastel colors. The room had a number of windows low enough for the children to see out. The teacher made physical changes in the room from time to time.

The children in the observation class, which was conducted in a church, had to use chairs built for adults. However, they did not sit down very much. As soon as they entered the classroom they were drawn to various interest centers by what had been placed there by the teacher. The sample cross and triptych in the midst of the activity materials aroused their curiosity. The pictures at the picture center and the books on the book table also attracted their attention. They noticed the changes in these areas from day to day.

In the church school primary department all the children sat on chairs of the same size, and many of them found it necessary to squirm again and again in order to get into a comfortable position. The room was not large enough for tables, and for that reason the teacher did not plan for activities related to the lesson. However, the fellowship room of the church, not in use during the church hour, was next door to the department, and activities could have been carried on there with a little extra time for planning. The boys and girls saw no change in their room from Sunday to Sunday.

The primary room was in the basement, with windows too high for seeing out. However, the furnishings and the walls had been painted a light green and lovely red drapes had been hung at the windows. This church had transformed a dingy basement room into a cheerful place by making good use of color.



A good church school session is not an accident, but a result of many factors.

Clark and Clark

The Seminary students participated each day in an evaluation session with the teacher of the observation class. The children in her class were not a hand-picked group. Some of them were well-adjusted; others were filled with tensions. Yet the teacher and the children demonstrated how a well prepared and truly consecrated teacher can guide a group of boys and girls in spiritual experiences that result in the Christian growth of both teacher and children.

In discussing the class sessions with the teacher we recognized that the evaluation session is useful for training Sunday school teachers. A teacher who is devoted to her task will view an observation and evaluation session objectively, so that she will learn the reasons for some of the things that happen during the class session, and see how improvements can be made. Each planning session should begin with an honest evaluation of past sessions.

In summary, we agreed on the following things: A good church school

session is not an accident. It must be planned before Sunday by all who have any responsibility for it. The teachers must be trained in understanding the age group to which they have been assigned and must make every effort to form a partnership with the home. This can be achieved if the teacher will visit in the home as frequently as is necessary to learn to know the child as an individual. She needs this information in order to meet the needs of the child in conducting the class session.

Teachers must be guided in arranging their classrooms so that they will provide an atmosphere in which spiritual experiences can take place. As it becomes possible to refurnish rooms, suitable equipment and furnishings should be secured in the proper sizes so that the physical needs of the children can be met.

Finally, the teachers must be acquainted with many methods so that they may use the best one for the job to be done in guiding the boys and girls in Christian growth.

Teaching by teams

by Virgil E. FOSTER

Editor, *International Journal of Religious Education*; author, *How a Small Church Can Have Good Christian Education*.

DURING the last thirty years there has developed a pattern of church school organization which, though it has not grown rapidly, commends itself to many churches. It breaks away from the conventional pattern of a large department, meeting together for worship and dividing into small classes for the teaching. In contrast with this, the church school, for example the primary and junior children, are divided into groups of fifteen to twenty-five, with from three to five leaders working as a team with each group. Worship, "teaching," and activities all take place within the one group, in one room, under the leadership of the same people, with the leaders planning cooperatively. If the school is large enough for it, the group is limited to one grade. If there are not fifteen to twenty-five children in each grade, two grades, or even three, are combined.

If the group is within one grade the selection of curriculum materials is simple, for the materials planned for that grade can be used. If there are two or three grades within a group the material is used in a two or three year cycle. Many denominations have group-graded or cycle-graded materials. Even the closely graded materials can be used in a cycle. It is important that all the pupils use the same material, so that the whole program of worship, study, and activity can be unified. This works best if the group is made up of pupils from only one grade, or not more than two.

The leaders organize

The leaders organize themselves as a team, with one of them, usually selected for outstanding ability, acting

as head teacher. If the person of most experience and ability is not in a position to accept this responsibility, he or she may act as adviser or consultant, with another person acting as leader of the team. The team meets frequently for cooperative planning. Many teams of leaders become so interested in the program, and have such a sense of achievement, that they meet many hours each month for planning, some meeting every week.

Some churches find that using only women in the primary and junior groups facilitates the holding of planning sessions, but other churches find it better to use both men and women, and hold the planning sessions in the evening. Two or three couples can be used as a team, with a monthly meeting for major planning and extra meetings of the women for planning details.

Responsibilities are assigned according to interests and abilities. Each person usually assumes more than one responsibility. For example, one conducts the worship service, but also acts as a supervisor of some of the activities. Another plays the piano, but also assists in the activities. Another takes special responsibility for welcoming the children, taking the roll, receiving the offering if this is done as the children enter, and assists with the activities. Another will see to it that the activity materials are prepared, enlist the help of some of the children who arrive early, and perhaps act as director of the activities. A fifth person may have charge of a book center, a rehearsal of new songs, a supplementary story period, or a conversation group for any who come early, or a choir rehearsal. That person will also share in the activity period.

Each member of the team needs to be aware of the whole program and feel a responsibility for it, so that his or her part is closely related to all the other parts. The group has one unified program, not several. This is not difficult to accomplish if planning is carefully done.

Some churches are able to secure experienced teachers, any one of whom can take care of any of these responsibilities. Others find this difficult, and use one or two apprentice teachers along with two or three experienced leaders. One advantage of this plan of organization is that it provides an effective way of training new workers, in which they can assume a little responsibility at first, then more as they gain skill and confidence. It also lends itself to the use of some persons with limited ability. One excellent team worker could never develop the ability to lead the worship or tell a story, but was very useful in arranging for the activities and carrying minor responsibilities. She did it for over fifteen years.

The program is flexible

In most churches using this plan, the story material and conversation are made a part of the worship program, somewhat as a sermon is part of the congregational worship, but less formally. Some teams prefer to divide the group into two or three sub-units for the story and conversation, especially if the membership is as large as twenty-five. These units are not usually thought of as "classes," however, and do not necessarily meet separately every Sunday. The organization is kept flexible so that it can be adjusted to the needs for a given unit of study.

In some cases all the pupils engage in the same activity. If the activity calls for the use of tables, many groups use dining room tables and have the pupils stand around them. This facilitates ease of movement, not only for the pupils, but for a leader, who may be needed at one part of a table one moment and at another part a moment later, to share in a piece of work. This also makes unnecessary the movement of chairs from the place of worship to the activity location.

In some cases the leaders and pupils prefer to carry on several activities at one time. One unit may make a painting. At the same time another works out an informal dramatization. Another may build a model Palestinian village, learn a choral reading, prepare a puppet dramatization, or even meet as a committee to plan the worship or other part of the program to come.



The team meets frequently for cooperative planning, with one of the leaders acting as head teacher.

Donald Rettew

There is no standardized pattern for the continuity of the program of a given Sunday. Some groups have the activity period first, on the basis of plans made the previous Sunday, with the worship and story period coming at the close. The more common practice seems to be to welcome the children, immediately upon arrival, into several cooperative activities, such as helping to prepare materials and equipment for the day, putting pictures on the tack board, rehearsing new songs, completing work left unfinished from the previous Sunday, working on an informal dramatization or costumes for it, or participating in a supplementary story period.

After all the pupils are present, at approximately the "official" starting time, the group will come together for worship. Some groups have the story material and conversation first, leading into the more specific act of worship. Others prefer to start with a call to worship, singing, prayers, and other acts of devotion, then move on into the "lesson materials," the discussion of them, and the planning of activities.

Then come the activities, correlated with the story and discussion materials. Often the conversation and informal planning continue during the activities, some of the best ideas emerging in this dynamic situation. This period is not necessarily a quiet one; but a distinction needs to be made between sounds and noise, action and disorder. Misbehavior is at a minimum when the children are active at things in which they are deeply interested.

Some of the best opportunities for

worship come spontaneously, sometimes during the work period. All of the teachers should be alert to the feelings of the pupils and should try to discern those times, which come occasionally and unpredictably, when the children are ready to lift their thoughts in simple prayers of thanksgiving, praise, or petition.

It is well to draw the pupils into full participation in the program on Sunday, actually assuming responsibilities, and also into the planning. Some groups have committees of the children for planning certain parts of the program. In a few situations the adult leaders have some of the children meet with the team for certain aspects of the planning and preparation—especially in the junior ages.

Some advantages of the plan

If the group meets for two hours or more on Sunday, continuing through the church service, team organization lends itself to the rotation of responsibility during the last hour, so that one or two of the team can attend church. This usually calls for another team member or two, so that there are always enough, even with one or two in church.

The necessary absences of teachers for illness or occasional trips, which are a serious problem with one-teacher classes, are much less disrupting in the team approach, because the pupils are well acquainted with all the leaders and feel secure with those who are present. Team members seldom take this as an excuse for frequent absence.

The plan lends itself to the use of several teaching-learning methods,

and provides for dynamic group life in which persons can grow in the actual practices of Christianity, as well as hear about it.

Another advantage of the team approach is that it makes possible economy in church building. All-purpose rooms, or multi-purpose rooms, are more and more becoming necessary, as well as desirable, because of the great increase in building costs. Churches cannot afford little classrooms which stand idle except for a half hour or more on Sunday morning. The large-department-small-class arrangement also calls for the provision of two chairs for each pupil—one in the place of worship and one in the classroom; but this is not necessary in the unified plan described here.

A room twenty-five by forty feet or thirty by thirty will accommodate a group of up to twenty-five children and their leaders, with the necessary thirty square feet or more per person. This same room can be used by a youth fellowship group on Sunday evening, a church committee or board, a women's circle or guild, a Campfire, Girl Scout, or Boy Scout group, a parents' group, and many other such groups, throughout the week. If a storeroom is provided near by, the children's furniture can be stored away while adults use the room, and vice versa.

At a time such as this, when church buildings are going up at the rate of over half a billion dollars worth each year, serious consideration can well be given by religious education committees, building committees, and architects, to the merits of this plan of organization.

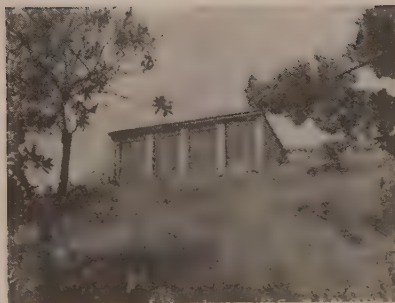


Work camp leaders go over plans for the Italian youth center, "Ecumene."

World youth projects

by John S. WOOD

Associate Executive Secretary,
United Christian Youth Movement,
New York City.



Chapel of interdenominational, interracial youth center in South Africa.

FAITH, hope, and charity, and the greatest of these is" With good reason most modern Versions use the word *love*. Charity is not an adequate approach to Christian stewardship. Even at best, it is difficult for the giver not to be either proud or insincere in his giving. And the recipient is hard put to seem truly grateful and yet maintain his self-respect.

In a small but highly significant way, Christian young people and the churches around the world are helping at this point. They have moved out into a bold new venture of faith, hope, and *love*. This venture is known as *World Youth Projects*. The youth of twenty-eight countries are bound together in a common endeavor to undergird youth work—especially cooperative youth work—around the world. *Convinced* that the needs of youth in Seoul are not a private concern of the Korean Christians, or even of some benign and enlightened youth fellowship in Cedar Rapids or Louisville; *concerned* that the valiant Evangelical young people of Spain have real evidence that they do not stand alone in times of persecution; *committed* to the fact of their oneness in the "Body of Christ"; these young people have undertaken to share their resources in order to face their common concerns together.

The result has been, not a one-way stream of giving and receiving, or even a two-way street of exchange, but a true mutuality in which, as Peter put it long ago, "as each has received, (we) employ it for one another, as good stewards of God's varied grace."

This natural response to an all-inclusive fellowship of love rules out talk of "home missions" or "foreign missions." The emphasis is on the *one mission* of the Church in which, by God's grace, we may share. This philosophy is the foundation on which the young people of our churches have been cooperating in the support of pioneering youth projects across the globe.

It happens in this way. The Youth Department of the World Council of Churches and the World Council of Christian Education invite annually each national Christian youth body to submit a description of the most important project they would undertake if funds were somehow available. It is assumed that a large share of support for each project will be found within the country in question and all of the projects are expected to become self-supporting within a limited period.

In the United States, the World Youth Projects program is guided by the United Christian Youth Movement. The financial support comes from the young people of the churches, usually through their own denominational "youth fund" and from the special efforts of state Christian youth councils. In addition, there are many gifts and offerings from local youth councils, especially in connection with Youth Week gatherings. The funds from all these sources amount to approximately \$25,000 in any given year.

And what has been the fruit of this common endeavor? On the "road to Mandalay," Maung Maung Han, the first full-time youth secretary in Burma, travels through a revolution to build a Christian youth program in the remote and inaccessible hill country. His salary and travel budget are provided by the Burma Christian Youth Council and youth groups around the world who share in the World Youth Projects program. There are also new youth secretaries now in Formosa and Japan, in Belgium and the Tyrol section of Austria, in West Pakistan and in South Africa. In addition, the Youth Offices of Indonesia and South America have also received supplementary support.

In the lovely veldt country north of Praetoria, locale of Alan Paton's *Cry the Beloved Country*, there stands a youth center built through World Youth Project support. It is the only interdenominational, interracial conference center in that whole area of powder-keg tension. An oasis of reconciliation in a desert of suspicion and smoldering hate, it has its counterparts in other youth centers in Rio de Janeiro, at *Ecumene* in Italy, in Thailand, on Madagascar, and at Bonhoeffer and Burkhardt Houses in Berlin where a crucial ministry to youth in need is maintained.

Leonora Flores traveled from the Philippines and Whitney Dalrymple from Canada to spend a year in Nigeria, primarily to provide leadership for a full-fledged, six-month, all-Nigeria youth leadership training course. Their labors are supported by the prayers and the stewardship of young people in many lands who also underwrite vitally needed leadership training opportunities in Indonesia, Japan, Lebanon, and Germany.

There are also projects to provide youth publications in the Fiji Islands and other places as well, to underwrite Youth Caravans in Japan, Subsistence Workers in the Philippines, and singing evangelistic teams in France. And in areas of tension where it is now dangerous and costly to be known as a Protestant Christian, a

in Spain and the East Zone of Germany, the World Youth Project program is helping to undergird and strengthen the bold witness of young Christians under fire for their faith.

But perhaps most significant of all, in terms of the underlying philosophy of the program, the United States is seen as part of the world and not apart from it. Even as youth groups in this country are sharing in the support of all the projects mentioned, the young people of other parts of the world are manifesting real concern for the work we need to accomplish here as well. The Swiss Evangelical Youth Council and the Ecumenical Youth Council of Holland are both contributing to a fund to provide scholarships for American Indian young people to

participate in summer camps and conferences and thus in some measure overcome their isolation from the larger Christian fellowship in our communities. Another project would provide pilot experiments designed to develop ways of reaching the teenage agricultural migrants in our land.

But money alone is not the story. There is also a sharing of publications, an interchange of newsletters, exchange and visitation of youth leaders, and the study of problems and resources of the countries involved. These efforts are not restricted to national youth bodies, but in many instances direct contacts are maintained by local youth fellowships and local youth councils.

Undergirding the whole program is

a fellowship of prayer. The extent of this fellowship is to be seen in part by the wide use of common devotional aids such as, *When we Pray*, and *When We Share*. Provision is also made for intercessory prayers that circle the world on the occasion of a significant youth gathering, or a new and important venture, or a grave crisis in any given country.

Young people and their leaders of the churches in our country need to be humbly thankful for their opportunities to participate in these World Youth Projects. Christian youth are thus manifesting something of the true one-ness of the church and helping to lead the whole church into a deeper understanding and fulfillment of the one mission to which Christ calls us all.

Current Evaluations

The Life of Christ in Art

21 minutes, color or black-and-white, guide. Produced by Coronet Films, 1956. Available from Ideal Pictures (libraries in major cities) and other local Coronet rental libraries at rental rates that will vary slightly from one to another.

Some of the most familiar scenes in the Master's life have been portrayed with a collection of paintings drawn from seven centuries of religious art. Live action sequences bridge the periods between major areas, and the narrative is composed largely of direct quotations from the Revised Standard Version of the New Testament. (This film is also available in a Roman Catholic edition.)

Although the paintings chosen are not of uniform quality from an art critic's point of view, most of them come to life under the camera with rich beauty and meaning. Much of this movement is due to use of the filmograph technique of photography in which a moving camera explores a still subject.

The film is RECOMMENDED for senior highs through adults as both a worship resource and a stimulator to study Christ's influence on the fine arts. The teacher's guide is doubly helpful in that it lists the paintings and painters in order of their inclusion.

NOTE: This rating applies only to the color print; the black-and-white version would have LIMITED use.

Time and Eternity

48 minutes, color. Produced by the Moody Institute of Science, and released generally, 1956. Available from the producer and local MIS rental libraries. Rental: \$25.00.

The magic of high speed and time lapse photography visualizes with variety the concept that time is relative; it can change as space and speed vary. Without some reference mark, there is no sense of time at all. Throughout the film, God is represented as omnipotent, omniscient, and omnipresent. He is transcendent, yet imminent, in time.

This most recent "Sermon from Science" retains the sugar-coated science flavor of its forerunners. Its presentation of factual material remains excellent, though weakened by a rather irrelevant, concluding sermonette.

All things considered, it is RECOMMENDED for senior highs through adults as a discussion springboard on the idea of eternity. True, its length may well limit such utilization, but possibilities are there. The film is technically excellent, and would be ACCEPTABLE for non-church groups seeking this type of material, as well.

Palestine in Jesus' Day—Part II

60 frames, color, script, guide. Produced by the Bureau of A-V Aids of the Evangelical and Reformed Church, 1955. Available from the producer: 1505 Race St., Philadelphia; or 1720 Chouteau Ave., St. Louis. Sale: \$5.00. (Part I, 63 frames, also sells for \$5.)

Photographs present a brief history of Palestine and its geographical divisions; a description of the people: their homes,



food, and clothing; an explanation of the educational program for their children and the religious practices of all ages; and an account of the Roman Empire's influence upon the country.

For instructional purposes including discussion stimulation, the filmstrip is HIGHLY RECOMMENDED for juniors through adults, RECOMMENDED for primaries with but minor alterations in the script. Its excellence in accuracy, comprehensiveness, and potential for adaptability provide new relevance for Jesus' words, new backgrounds of him and his time, and new understandings of his teachings. Follow-up will be quite natural and simple since the script purposely leaves certain correlations unspoken.

NOTE: Part I, previously evaluated (1956 Supplement to the Audio-Visual Resource Guide, p. 543), also is HIGHLY RECOMMENDED.

Relevant Periodicals in Audio-Visual Christian Education

1. The Audio-Visual Resource Guide

for Use in Religious Education, *VEF Newsletters*, *VEF Evaluation Bulletins*. Published by the Department of A-V and Broadcast Education of the National Council of Churches, Division of Christian Education, the *Guide* and its monthly up-daters offer the only comprehensive, competent single source for A-V evaluations, news, and features for the church field. Write: Visual Education Fellowship, NCCUSA, 257 Fourth Avenue, New York 10, N.Y.

2. *Audio-Visual Instruction*. The National Education Association's monthly featuring a variety of "how-to-do-it" articles, most of which have relevance to Christian education. Write: NEA, Department of A-V Instruction, 1201 16th Street, NW, Washington 6, D.C.

3. *The Christian Broadcaster*. The quarterly journal on communications over the world published by the Radio, Visual Education, and Mass Communications Committee of the National Council's Division of Foreign Missions. Write: RAVEMCCO, NCCCUSA, 156 Fifth Avenue, New York 10, N.Y.

4. *Education Screen & A-V Guide*. From the recent merger of two pioneer A-V periodicals comes a monthly with news, features, and announcements from the total educational field. Write: EdScreen & A-V Guide, 2000 Lincoln Park West, Chicago 14, Ill.

5. *Film and A-V World*. A monthly of especial interest to professionals and members of the industry, including news

and occasional features from business, TV, school, and religion. Write: Film World, 6327 Santa Monica Boulevard, Los Angeles 38, California.

6. *Tape Recording*. A sponsored bi-monthly highlighting methods of use as well as news of developments. Write: Tape Recording, Severna Park, Md.

7. *Teaching Tools*. A monthly from the publishers of Film and A-V World with complete attention to A-V education in schools. Write: (see above).

New Materials

from International Film Bureau . . .

Operation and Care of 16mm Sound Projectors series: one reel each on Ampro, Bell and Howell, Eastman, RCA, and Victor motion picture projectors. Available from IFB, 57 E. Jackson Blvd., Chicago 4. Sale: \$50 to \$85 depending upon reel; rental: \$2 to \$4.

from Society for Visual Education . . .

At Easter Time, What Easter Really Means, and *The Meaning of the Resurrection*: three sound filmstrips in color for use with different age levels. See your local SVE dealer for details.

from Encyclopaedia Britannica Films . . .

Roger Williams: 28 minute, black-and-white motion picture. Historical

treatment of the founder of Rhode Island and pioneer of the Baptist movement in America. Available from local EBF rental libraries.

New Equipment

from ORRadio (Makers of "Irish Tape") . . .

The "Irish" No-Spill Reel, designed to eliminate the messy tangles of tape which often plague the average user: two notches are on opposite ends of each reel, over which a rubber band is placed, holding the tape securely on the reel. Write: ORRadio, Shamrock Circle, Opelika, Ala., or see your local dealer.

Film Klips

(These reviews of theatrical films with Christian education value are the writer's personal critiques; they are not regular evaluations from one of the committees which contribute to the *Audio-Visual Resource Guide* and VEF publications.)

Lust for Life

Metro-Goldwyn-Mayer. John Houseman, producer; Vincente Minnelli, director; featuring Kirk Douglas, James Donald, Pamela Brown, and Anthony Quinn.

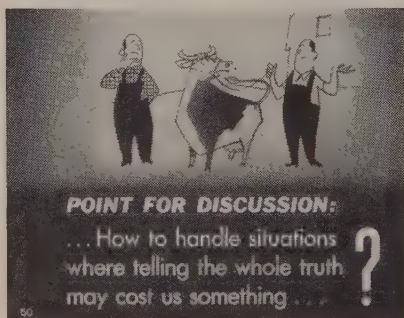
Don't allow some of its advertising to mislead you. This is a religious motion picture. Not because Vincent Van Gogh was of a clergyman's family; not because the now acclaimed painter tried to be a minister himself and "failed" from lack of understanding and encouragement; not because of any of its central figure's surface characteristics.

Van Gogh's story, in this filmic version, is that of one man who felt a constant inner compulsion to use whatever he had been given by God. This tremendous sense of needing to share with others marked his entire life. If a few liberties were taken with biographical fact, they do not weaken the film's religious impacts, the second of which we mention now.

Rarely has the love of one brother for another been presented as forcefully yet without over-sentimentality. Theo (James Donald) portrays the one person who never lost faith in Vincent's (Kirk Douglas) potential. Patience, financial help, honest praise, and constructive criticism were the unfailing gifts of Theo to his brother, gifts that asked no return save dedication to his painting. These two story-line qualities are subtly underlined throughout.

Due to the film's length and intense nature, junior highs and younger will be wise to let this one pass, however.

GET YOUR CHURCH GROUP TO



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TRY
It Out

Wherever people meet, you will find that this "Living Right at Our Work" kit will spark inspirational and productive discussions.

Five sound filmstrips present real-life questions. The members of the group talk over their mutual problems on everyday right living. They determine their own solutions. Meeting guides are included in the kit.

For further information write "Living Right," Department B, International Journal of Religious Education, 257 Fourth Avenue, New York 10, N.Y.



Worship Resources

For April

Primary Department

By Ruth R. Diamond*

THEME FOR APRIL:

Easter Joy at Springtime

For the Leader

"Jesus lives!" is the good news the early Christians shared with one another. "Jesus lives!" is the message that has come down to us through the years. "Jesus lives!" is the message of that first Easter morning.

How wonderful that Easter comes in the springtime of the year in our hemisphere! As we see new life all around us, it is easy to believe that, indeed, "Jesus lives." Often in our own lives we have felt the spirit of Jesus within. Often we have seen the spirit of Jesus working through other lives. Yes indeed, Jesus is not dead; he lives, and because he lives we too shall have everlasting life. This is our Christian faith. This is the faith we want to pass on to our children.

Many times the only meaning of Easter for boys and girls is that of new clothes, eggs, candy and the bunny rabbit. Let us pass on to our boys and girls the real joy and happiness of Easter.

With primary children let us not dwell upon the death of Jesus, but rather, let us emphasize the joy and gladness of the spring when there is new life everywhere. Let us remember the goodness and kindness of Jesus. Let us remember that the spirit of Jesus is alive in the world and is our friend and helper today.

Bring the spring loveliness into your primary room this month. Use buds, blossoms, flowers and plants. For the quiet music calling the children to worship, use the melody of a spring song. On Palm Sunday have a palm branch for each child (these can be purchased from any florist or green house). The children can march in a processional to the place of worship, waving their branches

and singing the chorus of Hymn No. 90, "Hosanna! Be the Children's Song."

WORSHIP CENTER: (1) Picture of the springtime, flowers and the Bible; (2) Picture of Jesus riding into Jerusalem, palm branches and Bible; (3) Picture of Jesus, Easter lily and Bible; (4) Picture of followers of Jesus carrying on his work, flowers and Bible.

CALL TO WORSHIP:

I heard the spring this morning:
A bird chirped loud and clear.
The pitter patter of the rain
Told me that spring is here.

I saw the spring this morning:
Bright flowers did appear.
And all the green growing things
Told me that God is near.

SONGS: The following are from *Hymns for Primary Worship*, Westminster Press: No. 17, "Blue Sky, Soft and Clear"; No. 20, "Lo, the Winter Is Past"; No. 92, "All the Happy Birds of Spring."

1. God's Plan for New Life

BIBLE VERSE: "For lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of singing has come, and the voice of the turtle dove is heard in our land." (Song of Solomon 2:11-12)

STORY POEM:

GOD'S WONDERFUL PLAN

Last winter I went for a walk.
The trees were bare.
There were no green leaves
Hanging upon their branches.

I searched for flowers in the garden.
I could not find any.
The plants were brown
And dry and hard.

I ran down the hill.
Where was the merry brook?
I could not see it.
All I saw was ice and snow everywhere.

I looked for my friends,
The robins and the bluebirds.
I could not hear them singing.
I could not find them.

I wondered about this . . . so I asked my daddy.
He told me that it was a part of God's wonderful plan.
He told me to wait for the spring.
So I waited . . . and I wondered.

Today it is spring.
I went for a walk.
I went to the orchard and looked at the trees.
The branches were covered with tiny green buds.

I ran to the garden.
Through the brown earth,
Green shoots were reaching up.
The flowers were growing again.

Down the hill I raced.
The ice was gone.
There was the brook
Gurgling over the stones.

I heard the chirping of birds.
Turning around
I saw my friends,
The robins and the bluebirds.

I wondered about this . . . so I asked my daddy.

He told me that this was a part of God's plan for growing things.

He told me that this was a part of God's plan for new life.

"Thank you, God, for your wonderful plan."

STORY:

NEW LIFE

The little brown caterpillar was searching for a place where he could sleep. He was tired of crawling around; he was very sleepy. He wanted a place where he would be warm when the cold winds came. Up a tree he crawled and there, on a branch, he began to spin a tiny house around himself. Soon the little caterpillar could not be seen. There was only a brown case on a branch high in the tree. How warm he was in his little house! How snug! Soon he was fast asleep.

The days began to get colder. The birds flew south. The leaves dropped off the branches. The snow came and soon the ground was covered with a soft white blanket. But the little caterpillar did not see the snow. He did not feel the cold. He was sound asleep in his snug little house.

One day the snow stopped falling. The days began to grow longer. The sun was very warm. Gentle rains fell. The grass was green again. The birds came back from the south lands. The little caterpillar was still asleep.

The warm rays of the sun seeped through the little house. The caterpillar stirred and stretched. He awakened. He felt the warm sun. He wanted to go outdoors again. So he pushed through the little house and stepped on the edge of the branch. How warm was the sun! He waited there on the branch for a while, and then flew out into the sunshine. The little caterpillar was no longer a caterpillar but a beautiful butterfly.

PRAYER: Dear God, your plan for growing things is very wonderful. We like to watch all growing things wake up from their long winter nap. Thank you, God, for your wonderful plan for new life. Amen.

2. Honoring Jesus

STORY POEM:

HONORING JESUS

Long years ago,
The friends of Jesus
Wanted to show him their love.
They wanted to honor him.

All the people
Remembered the kindness
Of Jesus their friend.
They remembered his loving ways.

"I was blind, I could not see,"
Said one man.
"Jesus came and touched my eyes,
And now I can see everything."

"I was lonely and unhappy,"
Said one woman.
"Jesus came and talked to me,
He showed me how to find happiness."

Even the children remembered
The loving-kindness of Jesus.
"He is our friend," they said.
"He never was too busy to play with us."

Jesus loved these people,

*South Bend, Indiana.

And had helped them in many ways.
How could they show their love for him?
How could they honor him?

Now it was Passover time in Palestine.
All the people were going to Jerusalem
To celebrate this great feast.
It was a happy merry time for all.

The city of Jerusalem was crowded.
People were trying to find a place to stay.
Children were running and playing
Among the great crowds.

Suddenly the people inside the gates of
the city
Heard shouting and singing from without.
Down the road was a great crowd of
people.
In their midst was a man riding on a
donkey.

"Who is it?" asked an old man.
"It is Jesus," answered a youth peering
far down the road.
"It is Jesus, our friend," said the children
As they pushed their way through the
crowd.

The friends of Jesus loved him.
They remembered how he had showed
his love to them.
They wanted to honor him.
Now he was riding towards them.

One man took off his coat.
He threw it in the road in the path of
Jesus.
Some of the other men did the same.
They were honoring Jesus.

The children took palm branches from
the trees.
They ran towards Jesus.
They waved the branches and sang
"Hosanna!"
They, too, were honoring Jesus.

Long years ago
The friends of Jesus
Showed him their love.
They honored him on that first Palm
Sunday.

BIBLE VERSES: Mark 11:1-10

QUIET TIME:

As we listen to the quiet music, we can
think about Jesus and his loving ways.
We can remember that he loves us today.
We can remember that he helps us today
in many ways. We cannot run before
him waving palm branches. We cannot
spread our coats in his pathway. But
we can honor him in other ways. In this
quiet time, let us think of ways that we
can honor Jesus today.

We can remember the things that Jesus
taught about God and his love. (Pause)
We can love God as Jesus did. (Pause)
We can remember the good ways of

living that Jesus taught. (Pause)

We can try to live in these good ways
as Jesus did. (Pause)

We can tell others about Jesus, our
friend. (Pause)

Dear God, help us to show our love for
Jesus and to honor him in these ways.
Amen.

3. Joyous Easter

LEADER:

In the springtime of the year when
everything is growing and there is new
life everywhere, there comes a very
special day . . . Easter. Easter is a glad
day, a day full of joy. Easter is a day
when we remember the goodness of
Jesus. It is a day when we remember
that Jesus lives. It is a day when we
remember that the spirit of Jesus lives
on in the world today.

STORY POEM:

"HE HAS RISEN"

It was the beginning of a new day,
The day after the Sabbath.
It was that first Easter morning
So very long ago.

The sun was just appearing in the sky.
The day was still dark.
But the air smelled warm and fresh.
It was springtime.

Down the road came three women.
They were walking very fast.
They did not hear the birds singing
In the early spring morning.

They were talking as they walked along
the road.
"What will we do now, without Jesus?"
asked one.
"Why did his enemies take him away?"
asked another.
"He is dead; we shall not see him again,"
said the third.

In their hands they carried spices.
These three women
Were going to the tomb of Jesus
To anoint his body.

These friends of Jesus were very sad.
They remembered the kind deeds Jesus
had done.
They remembered the good things Jesus
had taught.
They remembered that Jesus loved
everyone.

Now they were nearing the tomb.
It was growing lighter.
"Who will push away the heavy stone,
So we can go inside?" they asked.

Looking up, they saw
That the heavy stone
Had already been rolled back.
They looked inside the tomb.

They did not see the body of Jesus,
But they saw an angel,
Who said to them,
"Jesus is not here. He has risen."

How happy were the women.
"We must tell the other friends of Jesus,"
They said to one another,
As they hurried back to the city.

"Jesus is not in the tomb. He has risen,"
Was the good news they told everyone.
How happy they were on that first Easter.
The loving spirit of Jesus would be with
them always.

POEM:

HAPPY EASTER MORNING

This is Easter morning,
The happiest of days,
When we remember Jesus,
And his kind loving ways.

This is Easter morning,
This happy day we'll share
The joyous Easter message
With people everywhere.

This is Easter morning,
Our hearts are filled with joy.
"Jesus arose on Easter."
Tell every girl and boy.

BIBLE VERSE: "He has risen." (Mark
16:6d)

PRAYER: Thank you, God, for Easter
day, a day to remember Jesus. We are
glad that Jesus was a friend to all.
We are glad that Jesus spent his days
helping others. We are glad that the
spirit of Jesus is with us today to help
us in our living. Thank you, God, for
Easter day, a day to remember Jesus.
Amen.

4. Jesus' Friends Carry on His Work

BIBLE VERSES:

First Child: They returned to Jeru-
salem, preaching the gospel to many
villages. (Acts 8:25b)

Second Child: The word of God grew
and multiplied. (Acts 12:24)

Third Child: We bring you the good
news. (Acts 13:32a)

Fourth Child: The next sabbath al-
most the whole city gathered together to
hear the word of God. (Acts 13:44)

STORY POEM:

FRIENDS OF JESUS

The friends of Jesus remembered his
kindness.
They remembered the good ways he had
lived.
They remembered that he spent his days
going about telling others of God and his
love.

They said to one another,
"We must carry on the work of Jesus.
He is depending upon us
To tell others about the good ways of
life."

There were many friends who carried on
the work of Jesus.
The disciples who had followed him for
several years
Went to different places
To tell others the good news of Jesus.

Many people who heard about Jesus
Became followers too.
They lived in the good ways that Jesus
had lived
And did kind loving deeds for others.

There was Paul who went to many far
places,
So that people in other lands
Would know of God's love too.
He spent many years carrying on the
work of Jesus.

There was a young boy named Timothy,
Whose mother and grandmother
Taught him the good ways
So he wanted to go forth to tell others.

Then there was Dorcas,



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48 pages, illustrated. 95 cents

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PRIMARY—Ages 6, 7, 8; Grades 1, 2, 3

For Leaders:

Primary Leader's Guide. Guidance and preparation, ideas for the course, plans, schedules, etc. Designed to introduce primary children to Jesus, show how he welcomes them, and show how his friends encircle the world and together are known as the Christian Church.
48 pages, illustrated. 95 cents

For Pupils:

Primary Bible Picture Book. Eight full-page pictures in color, questions to answer, poems, brief stories about the pictures, a choral response, prayers, Scripture.
16 pages. 20 cents

JUNIOR—Ages 9, 10, 11; Grades 4, 5, 6

For Leaders:

Junior Leader's Guide. Preparation and guidance material, discussion of the needs and temperaments of juniors and ways of

teaching them, worship suggestions, activities, supplies, equipment. Planned to help juniors gain an appreciation of the deep living meaning of the Church and to realize that they are a part of its life.

48 pages, illustrated. 95 cents

For Pupils:

Junior Journal. Contains stories, Scripture, worship materials, pictures, activities, hymns, tests and fill-in sections, poems, games.
32 pages. 20 cents

JUNIOR HIGH—Ages 12, 13, 14; Grades 7, 8, 9

For Leaders:

Junior High Leader's Guide. Planned to help boys and girls to see beyond the visible evidences of the Church to the Church which is invisible, spiritual, and eternal. Contains helps in teaching junior highs, special projects, recreation, worship plans, etc.
48 pages. 95 cents

For Pupils:

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Who remembered that Jesus was kind to the poor,
So she made coats and garments
And gave them to those in need.

There were many others
Whose names we do not know.
They, too, lived in kind and loving ways
Telling the story of Jesus to others.

Today, because these early followers
Spread the good news of Jesus,
And the people who heard went forth to tell others,
We, too, know about Jesus and his way of life.

Today we, too, can carry on the work of Jesus.

We can remember the good ways he lived.

We can do kind and helpful deeds for others.

We can share the good news of Jesus and his love.

PRAYER: Dear God, we think it is very wonderful that the followers of Jesus wanted to carry on his work. We are glad that those who heard the good news told others, so that today we know about Jesus and his love. We, too, want to help carry on the work of Jesus. Help us to remember to live in good ways so others will know that we are followers of Jesus. Amen.

morse and made them a promise which came true. This was the promise:

This dogwood tree would become from this time forward a small tree with slender branches and twisted trunks. It would never again be fit to produce timbers for crosses, but its blossoms would take the form of a cross. There would be two short petals and two long ones. The flower would wear at its center or heart a crown of thorns and at the center of the outer edge of every petal there would be the rusty prints of the cruel, bloody nails.

As you take your walk through the woods looking for the spring flowers look closely for the dogwood. Then take its blossom into your hand gently and look at it closely. What do you see?

PRAYER: O my God who has made every living thing, hear my song of praise and thanksgiving. See the joy I am trying to express at the knowledge that thy love and care are endless. Help me to grow strong in the faith that there is always a new life. May I see with greater appreciation thy spring. Amen.

Junior Department

by B. Margaret VOSS*

THEME FOR APRIL:
A Time of Joy

For the Leader:

This is a happy time for junior boys and girls. Let us help them catch the joy of this month—the joyous welcome of Jesus in Jerusalem, the joy of the Easter morn, the joy of the new life in nature and the joy of a new life possible within themselves.

All hymns are taken from *Hymns for Junior Worship*, but the same or similar hymns may be found in other hymnals.

1. The Joy of New Life

FOR THE LEADER:

This is the time of noticeable changes that bring forth new life. Your worship committee might enjoy finding and keeping a record of these changes to share with the group. Such a record might consist of (1) rise of streams and rivers, (2) change in length of day, (3) changes in trees and bushes, (4) change of colors, and other evidences of spring. These facts may be printed and illustrated on cards which are placed around the room.

You might find this an opportunity to use colored slides to illustrate the beauty of nature in spring. You may have a junior boy and his father who have this for their hobby and would enjoy sharing it with your department. These slides could be used during the singing of the hymns following the readings. I am sure most juniors know the first verse of the hymns suggested so they could sing without the use of books. Be sure to rehearse the showing of the slides. It must go smoothly to maintain the mood of worship. Your readers may use flashlights and read from the back of the room. Be sure to work with each reader

*Director of the Methodist Community House; Director and Teacher, "Church School of the Air," weekly television program, Grand Rapids, Michigan.

and with the group of readers together.

WORSHIP CENTER: The worship center should carry evidence of new life—pussy willows, forsythia, dogwood or whatever is available. The Bible opened to Song of Solomon 2:11, 12 and pastel colored candles may also be used.

PRELUDE: No. 20, "Lo, the Winter is Past"
CALL TO WORSHIP: Recite Song of Solomon 2:11, 12

HYMN: No. 20, "Lo, the Winter is Past"
READER (an older junior): (Read Psalm 95:1-2)

HYMN: No. 22, "For the Beauty of the Earth"

READER: (Read Psalm 104:10-13)
HYMN: No. 21, "The Glory of the Spring"
READER: (Read Psalm 104:14-20a)
HYMN: No. 17, "This is My Father's World"

READER: (Read Psalm 104:24, 25)

OFFERING

OFFERING HYMN: No. 131, "All That we Have is Thine"

STORY:

THE LEGEND OF THE DOGWOOD TREE

Spring is the time of year when our trees and bushes blossom in all their beauty. One of the loveliest is our dogwood. Its little white blossoms are white and give a waxy effect. There is an old legend told about this flowering tree that I would like to share with you this morning.

It seems that in the time of Jesus the dogwood tree was a great, strong and powerful forest tree, like the oak. Because of its giant size and strength its wood was chosen to form the heavy timbers of the cross upon which Jesus was crucified.

The dogwood trees, always proud of their place among the other forest trees, now hung their branches in shame and distress. To be chosen for the cruel purpose of hanging the beloved Jesus was a shameful disgrace.

Jesus learned of their pity and re-

2. The Joyous Welcome

WORSHIP CENTER: A picture of the triumphal entry into Jerusalem. Most pictures show a boy leading the donkey. Check on this detail, for our story is about that boy. Spring flowers and candles will be effective if you desire to use them.

PRELUDE: Tune: *St. Theodulph* (This is found in adult hymnals as music to "All Glory, Laud and Honor.")

CALL TO WORSHIP:

Ride on, ride on, in Majesty
Ride on, our King; Hosanna we sing.

HYMN: No. 57, "Christ the King rides forth in triumph"

SCRIPTURE: Mark 11:7-11

STORY:

JOEL'S PALM SUNDAY LESSON

It seemed to Joel that the day started all wrong. To begin with, he was awakened from a sound sleep by strange voices talking loudly to his father in the courtyard. He hurried to the window to see what all the commotion was about only to learn that they were talking about Jack, his donkey. Whatever it was the strangers asked, his father seemed to give consent for they started to lead his colt away. Joel was angry deep inside. As quickly as he could, he dressed and ran down to the place where his father stood.

"Father," he cried, "where are they taking my donkey? He's mine; he's mine, and you promised him to me only when he was born. Even I haven't ridden him yet. He's only a colt and not fully trained. Why, O why, did you let those men take him?"

"My son," replied the father in a kindly voice, "if you knew who was to ride him, I think you'd feel very differently about it. Why don't you pack a lunch and follow those men and see for yourself?"

Joel quickly followed his father's suggestion, snatched up a piece of bread from the table, and ran in the direction taken by the strange men. He caught up with them just as they met a band of people on the road to Jerusalem. The strangers led the donkey to one person in the group.

As Joel looked at this man he thought, "He must be a very special person, for his face is kind and noble—almost holy." Yes, that was it—he looked like a holy man. Something about this person in the soft, white robe made Joel suddenly lose all feeling of resentment. He felt good inside. In fact, he felt just like shouting aloud, "Hurray!"

But that didn't seem to be the right word for such a holy person. Then Joel remembered that he had learned in the Synagogue School that when you wanted to shout in a holy way, you used the word "Hosanna." And almost before he realized it, Joel shouted "Hosanna." People standing near him took up the cry and shouted "Hosanna," too. Some of the people tore branches from nearby palm trees and laid them in the path the donkey was to travel. Others removed their cloaks and laid them in the way.

This man who looked so kind and noble mounted the donkey, his donkey, and looked toward Joel and asked, "Would you like to lead the donkey?"

"Oh, yes," replied Joel, and he took the reins, feeling greatly honored, as he led the donkey along the road to Jerusalem.

The procession was a gay one with lots of singing and shouting of "Hosanna. Blessed is he that cometh in the name of the Lord." The crowd grew in numbers as they neared the city gates and Joel felt very proud to be so close to this Jesus whom everyone was so happy to see. Soon they reached the Temple and Jesus dismounted.

Again he looked toward Joel and said, "Thank you for leading my donkey." Then in a second he asked, "Is this your donkey?"

"Yes it is," answered Joel.

"I think you can ride him back home now," Jesus said.

And sure enough, Jack let him climb on his back without any trouble. As he rode through the city Joel thought, "What a good day this turned out to be, after all! I got to ride my donkey for the first time, and what fun it was to share him with someone like Jesus."

HAROLD L. BEAUMONT

OFFERING

OFFERING HYMN: No. 131, "All That we Have is Thine"

3. The Joy of Easter Morn

FOR THE LEADER:

This can be a very enriching experience for you as the leader. Junior boys and girls want to know the answers to everything. This inquisitiveness is not for the purpose of learning more facts, as with the primary age child, but more for the purpose of adding to and clarifying what they already know. If they feel they get sincere answers, then it can be an experience of growth and development. Do not hesitate to say, "I don't know what really happened, but this is what I believe . . ." You are not closing the door to their own searching, yet you have given them a sincere answer to their question.

Our aim this day is first to satisfy their curiosity; to deepen their appreciation of the personality of Jesus, and his teachings; to develop their faith that in the end right will reign over wrong; and to enlist their energies to bring about the good and right in each situation.

PRELUDE: If possible use a recording of "The Hallelujah Chorus," by Handel
CALL TO WORSHIP:

LIFE OUT OF DEATH

Praise be to God! There comes
Out of the night the day,
Out of the gloom of wintertime
Spring with its flowers gay.

Praise be to God! There comes
Out of the chrysalis dry
Yellow or blue or snowy-winged
Gay little butterfly.

Praise be to God! There comes
Out of the buried grain
Wonderful life, a hundredfold
Harvest of joy again.

Praise to our Father, God,
Giver of life to all—
Wonderful life that cannot die,
Giver to great and small!

ALICE M. PULLEN¹

HYMN: No. 56, "O Joyous Easter Morn-
ing"

SCRIPTURE: John 21:15-25

PRAYER TIME: Silent prayer concluding
with an original prayer. One may
have been written by your worship
committee as a group experience.

HYMN: No. 53, "Christ the Lord is Risen
Today"

STORY: "The First Easter"

My name is Joseph, Joseph of Arima-
thea, and I lived a long, long time ago.
It was during the time that Jesus lived
and walked this earth. Truly he was
the Son of God. His life was an example
of goodness with a great firmness. He

¹Pullen, Alice, "Life Out of Death," from
The Family Celebrates Easter, Pilgrim
Press, Boston. Used by permission.

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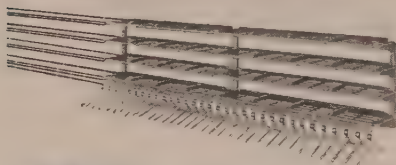
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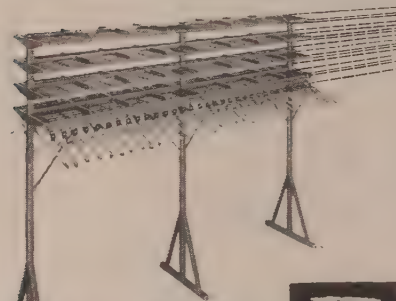


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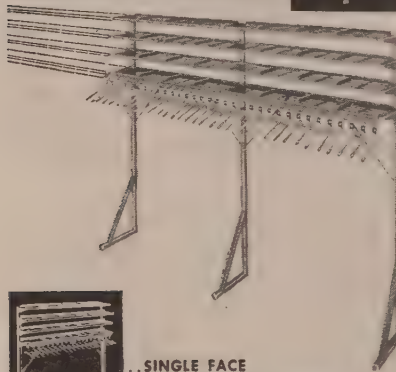
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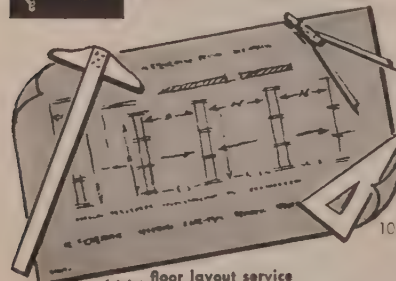
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was full of love and understanding for the people who were ill. He would spend time with the sick and heal them. He would talk with the discouraged and they felt better. He was a great storyteller and wherever he went people of all ages crowded around to hear what he had to say. Yet, he was a man who knew right from wrong and did not hesitate to reprimand those who were in the wrong. He did it with such strong conviction that some who knew Jesus were afraid, for they resented being shown how wrong they were in the eyes of God. This resentment grew within their minds and they gathered together against Jesus and plotted to do him harm. Many times they tried to trick Jesus but were unsuccessful. However, they finally succeeded in arresting him, and after a mock trial they killed Jesus.

His helpers and friends were numb when they saw what had happened. It happened all so quickly. They couldn't believe their eyes and ears. Yet, it was true; their Master had been killed by those who could not face up to their wrongdoings and change their way. In a state of shock these friends took the body of their Master and Teacher and laid it in my beautiful garden. It was laid in a cave and the opening was sealed by a large stone.

As I talked with friends the next day I realized a great restlessness had set into the minds and lives of the friends of Jesus. They didn't know what to do; their Master was gone. Struggling with their great grief they would get together to comfort each other and prayed to God for his guidance and direction. But comfort did not come and they could not feel God's guidance. They wanted to carry on the work Jesus had started but they felt empty, tired and weak.

It was toward morning of the first day of the week that Mary Magdalene and the other Mary came to my garden, for they wanted to see the place where they had laid Jesus. Mary Magdalene wept as she remembered how her life had been changed by Jesus. How happy she had been since Jesus' love, teaching and understanding erased from her mind and heart the ugly past. She was full of joy with a great sense that God had forgiven her. And now, Jesus was gone. The other Mary tried to comfort her but Mary Magdalene's sorrow was very great.

I watched the two women as they made their way to the cave. As they reached the opening I saw them halt and turn swiftly, running back to the village. I became curious and made my way to the cave and there I saw the stone was rolled away and Jesus was gone!

In a few minutes Mary Magdalene was back with others of Jesus' friends. Those whom he called the disciples huddled together. Some were afraid, some doubted, and some had renewed strength. They decided among themselves that they must carry on the work started and they could not waste time. As they made their way back down the road Mary Magdalene came running after them saying, "I have seen Jesus! I have seen Jesus!" The men stopped and turned in her direction. Breathless she continued, "He looked happy. He said to tell you to go to Galilee and wait for him. He will tell you how you must carry on. He is going to live with God the Father." Her face showed such a great radiance and joy that the men were startled. Some men questioned her, thinking she had momentarily lost her mind. But the others did not doubt and seeing the great joy in her face and the peace in her eyes they

became stronger in their faith and hurried toward Galilee. Mary Magdalene continued her way, singing with great joy, "He lives; he will live forever."

B. M. V.

OFFERING

OFFERING HYMN: No. 131, "All We Have is Thine"

4. The Joy of Contagious Change

FOR THE LEADER:

Let us this week point out to our juniors the contagion of spring. Because a girl stops and watches the bird carrying a piece of string to build a nest—she smiles. A boy may notice a flowering bush and start to whistle. Another junior may find herself humming on the way to school because it seems all the world is singing. If through the week you can actually see your own juniors doing similar things, use the incidents and write your own story. It will have more meaning.

THE WORSHIP CENTER: Spring flowers, candles, a picture of boy or girl and/or a group expressing great pleasure with the world around them.

PRELUDE: No. 20, "Lo, the Winter is Past"

CALL TO WORSHIP: (Read Psalm 100:1, 2)

HYMN: No. 22, "For the Beauty of the Earth"

OFFERING

OFFERING HYMN: No. 131, "All We Have is Thine"

STORY: "I Saw Juniors Out of Doors"

The other day the out-of-doors called to me. It was so nice I just had to go for a walk. To have stayed indoors I would have missed a lovely walk with God and all the evidences of love in our spring. Do you know, something is in the air! I guess it's the change. It's something you feel and then it does something to you.

On my walk I saw _____ She was busy talking with a group of girls on their way home from school. Just then a robin was spied in flight with a long piece of string in her bill. _____ called to the other girls. They followed the bird to a large oak tree and there they saw a nest being built. After watching the construction _____ began to sing and the rest of the girls joined in as they quickened their steps. I smiled to myself for I found I, too, had quickened my step and was humming a tune. This change is contagious!

Then as I turned the corner by _____ grocery store I saw _____ and a couple of other boys. He was waiting on the corner for the truck to drop off the papers he was to deliver. I went into the store and made a few purchases. When I came out _____ was folding the papers and putting them in his bag but he was whistling a happy tune. As I stood watching him pick up the bag and swing it into the basket on his bike and make off down the street, old Mr. Smith came up to me and said, "Sure makes an old man feel good down here inside to hear a young lad whistle and a bird sing." I smiled and nodded my head and became aware of the birds singing.

As Mr. Smith continued on his way I heard him give a faint little whistle. This change is contagious!

Have you ever stopped to think how you change others because you are will-

ing to let the new life in God's world of nature affect your lives. And because you are free to express it in such easy ways as singing, whistling and smiling, you bring about a change in those about you. Those unhappy, lonely, ill and aged folk watching you soon find their day a bit brighter. Some might find they have changed enough to sing a little tune, too. This change that happens to all of God's creatures is Spring. It is the most con-

tagious thing I know of in existence. What changes are you going to see and feel this week?

Upward . . . and outward . . . I stretch and I stretch,

To feel all the beauty of Spring at its best!

I grow and I search for a meaningful way To express my love for this glorious day.

I smile, I sing, I dance in delight! My soul reaches up to an unknown height!

And God, in His infinite love for me, Blesses all that I am . . . or hope to be! MAE THOMPSON²

HYMN: No. 7, "Let all the world in every corner sing"

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THEME FOR APRIL:
Christ Our Lord

For Those Who Lead Worship

It is important that all of us recognize and emphasize that the central fact and figure of Easter is Jesus Christ. It is with this thought in mind that the theme chosen for these April worship resources is *Christ Our Lord*. If the Lenten season has been used prayerfully and thoughtfully, the Christian will approach Easter Sunday filled with new strength and inspiration; and the great message of Easter—"Christ is Risen!"—will have even greater meaning for his life.

Many of the junior high young people in your church are just barely beginning to understand and appreciate what Jesus Christ can mean to an individual's life. Each of the services outlined here ought to add something more to such understanding and appreciation.

Remember that the material presented here is not necessarily complete in itself, but that it ought to be added to and enriched from your own store of worship resources. With the emphasis on Jesus Christ this month, an excellent resource is the book, *Christ and the Fine Arts*, by Cynthia Pearl Maus. Use whatever is most meaningful and valuable for your own group.

Many junior highs find it easier to enter into a mood of worship if there is some center of worship upon which attention may be focused. A number of excellent pictures having to do with the Easter season are available and ought to be used. Pilgrim Press,¹ has a good selection for sale; and again, your public library might have some which may be borrowed.

1. Greatness Recognized

CALL TO WORSHIP: "Open my eyes, that I may see." (first stanza of hymn)

SILENT PRAYER: (20 to 30 seconds)

HYMN: "All Hail the Power of Jesus' Name" or, "All Glory, Laud and Honor"

LEADER'S TALK:

WHO IS JESUS

(Note: It is possible for one person to read all of the following, but it will be more effective to have several people take part.)

Leader: In the Gospel according to

by Robert A. KNOWLES^{*}

Luke is the interesting story of Zacchaeus.

Reader: Luke 19:1-10 (Revised Standard Version)

Leader: Zacchaeus called Jesus, "Lord," and promised to change his way of life. Why? Because he was able to recognize that Jesus was Lord of life and that his teachings could change a person's life for the better. In Mark's Gospel is found an account of Jesus' meeting with a man who was mentally disturbed:

Reader: Mark 5:1-20 (R.S.V.)

Leader: This time, Jesus was called, "Son of the most high God," by a mentally disturbed man who found his life changed when he met Jesus. Next, let us turn to John's Gospel for the account of Jesus' meeting with a Samaritan woman at the well:

Reader: John 4:7-15, 27-29 (R.S.V.)

Leader: This time there is not a positive statement; but still, the question, "Can this be the Christ?" indicates an awakening awareness that Jesus is an extraordinary person. Finally, we turn to the Gospel according to Matthew for the most positive declaration of all:

Reader: Matthew 16:13-17 (R.S.V.)

Leader: One person says, "Lord." Another calls Jesus, "Son of the most high God." A woman questions, "Can this be the Christ?" These were people who knew Jesus only briefly, but they were still able to recognize his greatness.

Peter had known Christ for a longer time. He had listened to Christ preach and teach and had observed his compassion for the poor and the sick. He had walked and talked with Jesus, so that when the question was put to him, "Who do you say that I am?" he answered with certainty, "You are the Christ!"

Leader: What about you? Who do you say that Jesus is? If someone were to ask that question, what would your answer be? Would you describe him as a wise teacher, or an outstanding preacher, or one of the greatest men in the world, or a kind and gentle person? All of these things are true about him, of course; but the most important thing about Jesus is that he is the Christ, the one who shows us as much as we are able to understand about God. He shows us the way God wants all persons to live.

This kind of understanding does not come easily. Peter had known Jesus for some time before he finally recognized just how great Jesus was. We have to become acquainted with Jesus, too, be-

fore we can fully realize all that he means for our lives. Today, just as was the case nearly two thousand years ago, if we are to know God and understand his will for us, it is because we first know Jesus, the Christ, and are willing to give our first loyalty to him. Today, as always, Jesus Christ is the way, and the truth, and the life. His meaning is that he gives meaning to our lives.

HYMN: "O Master, Let Me Walk with Thee," "Jesus, Savior, Pilot Me," or "O Jesus I Have Promised."

2. Behold! the King!

CALL TO WORSHIP: "Hosanna! Loud hosanna! the little children sang" (Read 2 stanzas of hymn)

HYMN: "Ride on, Ride on in Majesty," "Lift Up Your Heads, Ye Mighty Gates," or "All Glory, Laud and Honor"

SCRIPTURE SELECTIONS:

Reader: Mark 11:1-3 (R.S.V.)

Reader: Mark 11:4-8 (R.S.V.)

Reader: Matthew 21:9 (R.S.V.)

Reader: The next episodes from the scripture narrative take place only a few days after the triumphant entry into Jerusalem. (Read Mark 15:6-10 R.S.V.)

Reader: Mark 15:11-14 (R.S.V.)

Reader: Mark 15:15 (R.S.V.)

LEADER'S TALK:

TWO CROWDS

Have you ever been a part of a crowd? Most of us have been spectators at a parade or at an athletic contest or at some entertainment where the contagious excitement and enthusiasm have swept us up, and we have found ourselves cheering and yelling in a way that we would never do if we were alone or in a very small group.

Or perhaps you have found yourself in an angry crowd which has been swayed by violent speech; and again, things are said and done which would not be said or done by individuals in the crowd. Even if we are in complete sympathy and agreement with others in the crowd, we are apt to be louder and more emotional in our expression than would otherwise be the case.

Now project yourself into a crowd by using your imagination. This crowd is the one that welcomed Jesus into Jerusalem on the first Palm Sunday. There you are, tearing off your cloak

^{*}Field Secretary for Junior High Work, Congregational Christian Churches, Boston.

¹14 Beacon Street, Boston 8, Mass., and 19 So. La Salle Street, Chicago 3, Illinois.

to spread it in the road. Now you throw leafy branches to line the path. You sing praises and shout hosannas, because passing by on a colt is Jesus of Nazareth. He is a great teacher who has said many wonderful things. He has healed the sick, and many miraculous doings are attributed to him. Surely he must be a great king worthy of praise. How glad you are to be present to welcome him and to cheer him on. How good it is to know that a great king has come to Jerusalem. Behold! the King!

Now go out of town for a few days and then come back. Look, there is another crowd; go on, join it. Press up to the front and see what is going on. There is Pilate, the governor, and the chief priests from the temple, and many others. And there, standing alone with his arms bound, is that same Jesus of Nazareth whom you cheered as he entered Jerusalem a week ago. Apparently he has been arrested and is now on trial.

Pilate seems willing to release Jesus; for it is the custom to release a prisoner at the time of the Passover feast. But there are shouts of, "No! No!" "Give us Barabbas!" The crowd takes up the cry. Perhaps you ought to speak out and demand Jesus' release, but, on second thought, it might be dangerous.

Now Pilate asks what is to be done with Jesus. One of the group near the

chief priests shouts, "Crucify him!" Others shout it too. Suddenly you find yourself wanting to shout. What are the words which pour forth from your lips? Or did you just remain silent after all?

A while later you find yourself outside the city with the crowd. Three crosses have risen on the hill called Golgatha, and on the center cross is Jesus of Nazareth. You can hardly believe that this can be happening to the man who was welcomed as a king only a few days before. Behold! the King! Is this now your voice coming from the crowd at the foot of the cross?

Reader: "A King on a Cross"

A King on a Cross?

Not so! Not so!

Can this be he who in triumph rode Through city gate; who with vigor strode Through temple hall and banished there The seller of dishonest ware?

A King on a Cross?

How so? How so?

Where are those who blessed his name As into Jerusalem he came?

Who spread his path with branches green?

Are they nowhere to be seen?

A King on a Cross?

Why so? Why so?

What fault, what crime, what grave offense

Has brought him to this consequence? Did he not speak of peace and love, And faith in holy God above?

A King on a Cross?

'Tis so! 'Tis so!

And here stand I within the crowd,

Hesitant to speak aloud;

And I know—to my shame and loss— That I helped nail him to that Cross!

R. A. KNOWLES

HYMN: "When I Survey the Wondrous Cross" or "Beneath the Cross of Jesus"

3. The Challenge of the Living Christ

CALL TO WORSHIP: "Jesus calls us o'er the tumult." (First and last stanzas of hymn)

HYMN: "All Hail the Power of Jesus' Name," "Come Ye Faithful, Raise the Strain" or "Alleluia, the Strife is O'er."

SCRIPTURE: Matthew 28:1-20

LEADER'S TALK:

CHRIST IS RISEN

"And Jesus came and said to them. '... Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you ...'"

This was the challenge presented to a group of men who were discouraged and downhearted because their beloved leader had been crucified on a cross. From that moment, doubt and discouragement seem to have left them, and they did go forth to carry out this challenge; for their leader had not been defeated by death. This was the challenge of the living Christ. Their daily greeting to one another became the statement, "Christ is risen!"

We do not know exactly what happened on that first Easter Sunday, but we do know that something happened which changed the lives of the first disciples. We may not be able to explain, in so many words, just how Jesus Christ rose from the tomb; but we, as earnest and faithful Christians today, know in our hearts, just as surely as those first disciples, that "Christ is risen!"

The challenge of the living Christ is given to all of his followers, not just to the disciples who walked and talked with him nineteen centuries ago, not just to those who are called ministers and priests today, but to each individual who recognizes Christ as Lord of his life. He speaks to you and me and commands us to make disciples and to teach what he taught about God and man's relationship to him.

Go and make disciples. Perhaps you will some day have the opportunity to travel in other countries and there tell others the Gospel message. But right now there are those in your community, in your school, perhaps in your family, who are not yet disciples of Christ. You can help to make disciples of them by being a disciple yourself, by demonstrating in your life—by what you say and do—that Christ has meaning for you and that he rules your life, that indeed, "Christ is risen!"

PRAYER:

O God, our heavenly father, we give thee thanks for the great and abiding message of Easter, for all that it means to the world and to each individual life. Help us to accept in our hearts, with the

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certainly of faith, the fact of the risen Christ. Help us also to accept his challenge and to put it into practice in our daily living as true disciples who proclaim the Gospel message in word and deed. These things we ask in his name. Amen.

HYMN: "Christ the Lord Is Risen Today"

4. Christ Lives in Us

CALL TO WORSHIP: "Who is on the Lord's side?" (First stanza of hymn)

HYMN: "Rejoice, Ye Pure in Heart" or "Father in Heaven, Who Lovest All"

SCRIPTURE: Philippians 2:1-10 (R.S.V.)

LEADER'S TALK:

MAKE YOUR LIFE COUNT

What difference does your life make? What difference does it make to you, to members of your family, to your friends, to those who do not even know you, yes, even to those who will not be born until long after you are dead? Has the thought ever occurred to you that your life can make a difference?

All through history, individual lives have made a difference—in the way men think, in the way they live, in all kinds of human relationships, for good or for bad. We who call ourselves "Christians" have an excellent and obvious example in the one we call, "Lord," Jesus Christ; for he has made a difference in our own lives as well as in history. What would our world be like today if he had never lived?

Other lives have made a difference too; some of them because they have been based on the teachings of Christ; others because they have been contrary to Christ's teachings. Some lived before the time of Christ, some since. Some have been poets and dreamers and philosophers; some have been statesmen and military leaders and adventurers and pioneers. Some have been servants of humanity and some have been cruel conquerors. Some have attained a great measure of fame and some have been relatively unknown. But what they thought and said and did affected other lives around them, often far beyond their time.

The question for each of us to consider is, how are we going to make our own lives count? This is not a question which can be put off until we are twenty-one or thirty or forty or some other age in the future. The answer to the question is being determined now; each day we are making decisions and choices which help determine what our lives are and what they shall be. Just as the kind of food we eat helps to develop a strong or a weak body, so the things we read and the thoughts upon which we concentrate influence our minds, and the friends with

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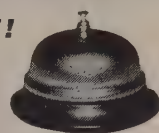


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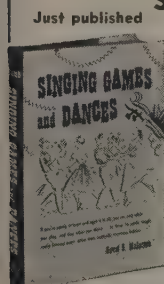
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whom we associate influence all of our human relationships. We cannot avoid making choices and decisions, but we can make them intelligently and in a way that will make our lives count.

It is safe to say that almost all of the noblest impulses, the great ideas and thoughts which have contributed to the welfare of mankind, the significant changes for good, which have come forth in the past nineteen hundred years, have been influenced by the teachings of Christ. So also our lives can make a difference in the world and can count for something because they are influenced by Christ.

In his letter to the Galatians, Paul reveals how thoroughly his own life had been influenced by Christ. He says, (2:20), "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (R.S.V.)

Your life can count for something if

you are willing to let Christ live and work in you. Your own life can be more meaningful and you can help others to enjoy more significant lives if you take the Gospel message seriously and honestly try to put it into practice in everything you do.

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There's still another "according to John;"
And there's one "according to You!"

The lives of men must be guided
By a Gospel that's good and true.
How many lives will be lifted
By the Gospel according to You?

R. A. KNOWLES

HYMN: "Now in the Days of Youth" or
"I Would Be True"

Senior High and Young People's Departments

by Ian J. McCRAE*

THEME FOR APRIL:

The End is the Beginning

For the Worship Committee

This is the month which includes Easter, the most important celebration of the Christian year. Your task as a worship committee is to help your group have an experience which will give them greater understanding of and commitment to the meaning of the Easter story. Your first responsibility, then, is to be sure that you have clearly in your own mind how an event of 2,000 years ago could make any difference in the lives of young people today. In other words, you must decide again what Easter means for you. Until you do this, you are only reading or singing or praying words. You are, in the words of Jesus, only "heaping up empty phrases."

Once you have done this job, then you are ready to look for materials and plan services which help others to have this same experience. It is not just a case of telling them what you have found; it is encouraging them to seek for themselves. If you get this accomplished, your worship committee will have helped your group towards its most important goal—the understanding of and commitment to the values of the Christian life.

Perhaps now you can begin to see that the job of your committee is much more than just giving out the assignments for the various parts of some

particular worship service. It must first do careful thinking before it is ready to plan anything.

Again this month only one complete service is included and even this should be adapted for your particular use. Use the other materials with imagination in developing your own services. Always keep in mind the importance of the responsibility which is yours as a worship planner and leader.

A LITANY OF DEDICATION

Leader: May God guide our thoughts as we pray together,

Group: Our Father, who art in heaven.

Leader: Give us a reverent spirit that we may say

Group: Hallowed be thy name.

Leader: Give us a dedicated spirit, that we may pray

Group: Thy will be done on earth as it is in heaven.

Leader: Give us a dependent spirit, that we may pray

Group: Give us this day our daily bread.

Leader: Give us a forgiving spirit, that we may say

Group: Forgive us our trespasses as we forgive those who trespass against us.

Leader: Give us a cautious spirit, that we may pray

Group: And lead us not into temptation, but deliver us from evil.

Leader: Give us a worshipful spirit, we may say

Group: For thine is the kingdom, and the power, and the glory forever.

Leader: Give us a growing spirit, that we may say

Group: Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.

Leader: Give us a convinced spirit, that we may say

Group: So be it. Amen.

A Service of Self Examination

(To be used in the week preceding Easter)

The Worship Center should be a cross and a picture of Jesus.

THE STATEMENT OF PURPOSE (to be read in unison):

We come together under the shadow of the cross. It is the cross which demands that we examine our lives. It is the cross which judges us. It is the cross which overcomes our smugness and pride. We would confess our sins, what we have done and what we have failed to do. Above all, we would be honest enough to be honest with ourselves.

HYMN: "Dear Lord and Father of Mankind"

PERIOD OF THINKING AND REEVALUATION:

The leader will read the following passages of scripture. After each of them there should be a period of silence. John 4:24; Matthew 5:14-16; Luke 23:33-34; Phillipians 4:8-9.

MEDITATION: "That Eventful Day"

Narrator: The events of this final week in the life of Jesus are to be understood only as we view the over-riding purpose which characterized his whole life. Born in a humble stable, he came not to rule but to serve. He came to his own but his own did not understand him. His path moved steadily, surely, purposefully till it reached its inevitable climax—on a cross. Even those whom he loved, to whom he had poured out his heart, still considered him as one who would become the earthly ruler of a mighty kingdom. Let us hear what they would have said, if we could have talked with them on the evening of Palm Sunday.

(While the next four speeches by Judas, James, John and Mary Magdalene are read, persons representing them dressed in their regular clothing, may take their places in a spotlight. Better still, they could memorize the answers to the questions and give them. If preferred, however, the words may simply be read by different Voices from the back of the room.)

NARRATOR: And you, sir, who are you hiding among the shadows so we cannot even see your face?

JUDAS: I am Judas. I saw Jesus ride into Jerusalem today. I was part of the throng. I shouted as loud as any. But what he did was not wise. There are those in Jerusalem who are not friendly to him. Why must he jeopardize his part in bringing glory to our race of Jews? Why does he give himself to the lions who will destroy him? I have been with him since the first. I have handled the money which he gave to the poor. I have shared in his dream to make the house of David again respected by all nations. But he cannot gain by this move! He cannot

*Minister of Education, University Christian Church, Des Moines, Iowa.

serve his purpose best in this way.

NARRATOR: And who are you, standing there before the cross and the picture of Christ?

JAMES: I, sir, am James, the son of Zebedee. I was one of the twelve.

NARRATOR: You, James the brother of the beloved John? That cannot be, for you are wearing clothes like one of us. We could not tell you from a common man who walks the streets of our home town.

JAMES: Yes, that is right. I do wear common clothes because I wore them then. I could not then be picked out in a crowd because of what I wore. The things that made the twelve of us so different were not the clothes we wore but rather what we thought, and saw, and whom we followed.

Yes, I am James. Ah, today in Jerusalem! I had begun to wonder if we would ever see the day when Jesus would come into his kingdom. Up until now there have been followers, yes, but all was on a quiet, acceptance basis. Maybe people were afraid publicly to proclaim their praise to Jesus. But today you should have heard the noise. Oh, how proud I am to be one of the disciples! We have all waited long for this time. It shall not be long now, I think. And think of the place we disciples will hold in Jesus' Kingdom here on earth and in heaven.

NARRATOR: And here's another dressed as we would dress today. By what name are you known?

JOHN: My name is John, of whom the scriptures say he was beloved. I walked by Jesus' side through the gates of the Holy City. He was sad before we came to the gates. He even wept, as if he could see a disappointment in the future. He seemed sad even amid the shouting and jubilation of the people who greeted him. Many of the disciples think he is unwise in coming to Jerusalem. Many powerful people here do not look upon his teachings with much favor. How could anyone not favor teachings so simple and direct as his? The reason is probably that they hold their power by fear and hate and if these are destroyed they would become powerless. The Romans, I'm not concerned with. They leave our religion to ourselves. It is the religious leaders and the socially powerful that bother me. Jesus probably recognizes this. That is probably why he is so sad.

NARRATOR: And you, miss, standing here. Who are you?

MARY: I am Mary Magdalene. I was here today when Jesus rode on the little donkey up to Jerusalem's gates and entered the city. It was a joy to see his public acclamation of his greatness. All those whose eyes he had opened, just as he opened mine, were in the crowd, shouting their thanks to him. Many of the families of these people were there, too, praising him for the good that was done for their families. He is such a good and kind man! Much of what he does and says I don't understand—all the miracles and parables. I wonder if it isn't with others as it is with me. Just the sound of his voice is enough to awaken me to all the joys of the world. It makes me strive to do the best possible. I wonder what would happen if I could never hear his voice again. Would I forget? And wonder if these people who so loudly

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acclaimed him really believe in him. Are they merely giving thanks for what he has done for them as individuals? He has given many courage to live a full life, given much to the poor. Will they remember?

NARRATOR: And yet another looks upon this scene. Did you, too, walk the streets and highways with our Master? Did you stand by in silence while they hung him on a cross? Did you also lack the heart to stand up and be counted by his side when most he needed you? Are you another of these men?

What? You say that you are none of these, that you are modern man, a product of the age of light and reason. What? You say we would not stand for all this business of a cross if Christ were here today.

Listen, modern man, listen to these words. They speak to you.

We would not crucify the Christ—
Not us.

We would not nail him to a tree—
Not us.

We would not see him suffer, would not have him feel the pain, would never leave him on a cross—
Not us.

What's that?

We gorge while others starve?

We like our friends but hate our enemies?

We take so little time to help the ones who really need our help, the least of these our brethren?

Well, that may be true.

We're only human after all.

What do you expect—perfection?

But don't forget,

We would not crucify the Christ—
Not us.

HYMN: "When I Survey the Wondrous Cross"

GUIDED PRAYER:

Let us call upon God in truth—and in doing so, let us examine ourselves with honesty. In the light which shines down from Calvary, let us examine the extent of our sacrifices, the degree of our devotion, the quality of our Christian witness, the depth of our faith. In the silence of this place, let each of us lift his prayer for greater knowledge of his self.

Let each of us remember in prayer the Master of men whom he has professed to serve. Let us recall his humble service, his desperate temptations, his life of service, his torment in Gethsemane, his death on a cross, his triumph over death. Let us in prayer remember and give thanks.

Let each of us pray the prayer which he needs most to pray—a prayer of thanksgiving, a prayer of confession, a prayer of rededication. Let us remember the words of scripture: "God is near to all who call upon him, to all who call upon him in truth."

May the words of our mouths and the meditations of our hearts and the spirit of our daily living be acceptable in Thy sight, O Lord, our strength and our Redeemer. Amen.

BENEDICTION: If we would love God, then we must serve him. If we will serve with consistency, then the peace of God will abide with us now and forever. Amen.

MEDITATION:

THE END IS THE BEGINNING¹

In the listing of the home mission activities of the Presbyterian churches

in the United States, we find this note: "Synod of Washington, Presbytery of Walla Walla. Organized August 18, 1836. Dissolved by Massacre, November 21, 1847." This was the last sentence, so it seemed, in the account of the missionary efforts of Dr. and Mrs. Marcus Whitman as they labored in our Pacific Northwest over 100 years ago.

The opportunity to work with the Indians in this section had come first in 1832 when four Indians had appeared in St. Louis asking for the "white man's Book of Heaven." They had seen it in many ways in which the white man was successful and they wanted to know about the powerful God whom he must worship. They knew that the white man had a book which told of this God and they had travelled 2000 miles to get a copy of that book to take home to their people.

Unfortunately no copies of the Bible were available in the language of the Indians. However the thought of men travelling so far in search of truth moved those who heard of it that a mission work was soon started in the northwest. Marcus Whitman, who was a successful doctor in New York State, immediately offered to go as a medical missionary. Along with his wife he started off.

Things were not easy. The trip took months. Day after day the menu of meals would be the same—buffalo meat and tea. It was over two years before the Whitmans received the first mail from their friends in the east. Their daughter, who was the first white child born west of the Rockies, drowned at the age of two. Dr. Whitman on one of his infrequent trips to the East lost his way in a mountain snowstorm and almost died of starvation.

But there were rewards, too. If the Whitmans had lost a child, they had also found some. They began to care for the unwanted and unloved and uncared for children whose parents had died or had deserted them. If the Whitmans did not succeed in recruiting more Christian settlers for the state of Oregon they did persuade the government that the territory was important and should not be considered a wilderness filled with savage Indians.

But trouble did continue. Irresponsible white men by one foolish act could undermine the progress which the missionaries had taken years to achieve. The Indian belief in magic was still so strong that the Whitmans were blamed for every unexplainable tragedy that took place. But when he was warned to leave, his reply reflected his selfless spirit: "I will stay. My death may come more for Oregon than my life."

The inevitable happened. The Indians attacked, killed both of the Whitmans and fourteen other settlers. Small wonder that it seemed like the end of a noble experiment. But it was not the end. It was just the beginning. For that very Indian tribe eventually became one of the strong Christian groups in the northwest. The spirit of the Whitmans inspired other missionaries and settled to move into Oregon and establish a vigorous church.

Many of those who saw a man hanging on a cross almost 2000 years ago thought: "Christian religion is dissolved. But it was not so. It is true now as it was then. The end is the beginning."

¹A good brief account of the Whitmans found in *Wagon Wheels West* by Constance Hallock, published by Friendship Press.



Books off the Press

The Youth Fellowship

By Oliver deWolf Cummings. Philadelphia, The Judson Press, 1956. 192 pp. 2.50.

This book meets a long-felt need of youth leaders of practically all denominations. In fact, it has been published cooperatively with a view to use in any church.

The value of the book is perhaps best understood in recognizing the competent leadership and devotion of its author, Dr. Oliver deWolf Cummings. He is one of the outstanding leaders of young people in this country and has been one of the guiding spirits in the development of youth work in the churches as we know it today. For many years Dr. Cummings served as chairman of the Committee on Youth Work of the National Council of Churches and as the adult adviser to the United Christian Youth Movement. He has served as director of Youth Work for his own denomination, The American Baptist Convention, and is at presently doing a pioneering job as Minister of Education in the First Baptist Church of Los Angeles. His titles, however are not an index to the character of the man. His personality is a rare combination of vision and practicality, of challenging inspiration and tangible achievements.

These personal qualities are reflected throughout his book, which presents a dynamic vision of youth work in the churches, inspires and challenges the reader, and gives him all of the practical helps necessary to attain the objectives of Christian education of youth.

Two cardinal points in current philosophy of youth work run throughout the book: namely, the "fellowship concept" and young people and adults working together. Dr. Cummings has a deep understanding of the nature of the Christian fellowship and relates this to every aspect of youth work, thereby giving it its true purpose.

The book concisely but with an amazing comprehensiveness treats all types of youth work in the local church for all ages in the youth field: that is, with junior highs, senior highs, and older youth. Not only does it treat all types of youth work but also provides excellent guidance in all phases of the youth program as indicated by the titles of four of the ten chapters: The Fellowship at Worship, The Fellowship at Study, The Fellowship in Action, and The Fellowship at Play. The concluding chapter, dealing with leadership, sets forth the

qualifications and characteristics of the effective leader of youth and sets the main guidelines for a program of training and guidance.

At every point along the way he relates Christian youth work in the local church to the whole ecumenical movement which finds its expression at the youth level in the United States through the United Christian Youth Movement. This involvement is seen to be an integral part of a total and effective Christian education program for young people.

The book is regarded, by those who urged Dr. Cummings to share his experience and insights with all youth leaders and by all those who have had a chance to see the book thus far, as a virtually indispensable handbook for every adult who works with youth.

A. WILSON CHEEK

Learning Together in the Christian Fellowship

By Sara Little. Richmond, Va., John Knox Press, 1956. 104 pp. \$1.25.

This is one of the few books in the field of Christian education which combines theological insights with practical group techniques and then applies both to the study of the Bible and to the nature of leadership.

It is strange that the Christian Church has grown so secular that social scientists have had to demonstrate a passion for people which is now reminding the Church of its true nature and message! Confronted with this situation, the Church is in danger of falling into one of two traps: either to ignore the findings of human relations experts and condemn their enthusiasm as a passing fad; or on the other hand, to swallow the new techniques, with their humanistic limitations, as if they were a new and synthetic "gospel." Neither trap is inevitable. Instead, Sara Little has pointed the way toward the creative utilization of all valid techniques in the context of a universe created by God, and people being redeemed now by Jesus Christ.

The book begins with the poignant predicament of a typical church member "lost in the crowd in a large church, known by a few other people and addressed politely but only superficially by most . . . sometimes desiring to communicate with others about the central issues of life and yet not knowing how to begin, he moves on, lonely in the midst of many people and anxious about something, he knows not what."

As an answer to our desperate need, this book points the way to that "transformation of personality which occurs as men meet God, who in his grace seeks them in their lostness and aloneness. It is only through the supporting power of that quality of life provided by the Christian group that this transformation can take place."

At the same time, Sara Little does not present groups as a panacea for all ills; instead she points out such dangers as "the assumption that group study will automatically produce changed persons," the overemphasis on the group process

which may lead to morbid subjectivity, or the overemphasis on the importance of the group which may lead to social conformity rather than obedience to individual conscience. In short, the group is presented not as an end in itself, but as "an instrument for the fulfilling of God's purpose for man."

The remainder of the book deals with buzz groups, listening teams, role-playing and other practical ways of increasing participation in groups; times when each method is appropriate; creative methods of Bible study; and modern concepts of group leadership and membership.

This book has been approved enthusiastically as a text for the Leadership Education Course 411b, "How Adults Learn."

W. RANDOLPH THORNTON

The Living Word

By Luther A. Weigle. New York, Thomas Nelson & Sons, 1956. 72 pp. Paper, 35c.

Dean Weigle's little book gives the best answer yet in print to the question, "Why did we need a Revised Standard Version of the Bible?"

Some of the reasons for correcting the King James Version leave the general reader of the Bible understandably cold. The discovery of new and better manuscripts has been of immense importance to the technical student of the Bible, but has made little difference in the spiritual impact of the book. The change in English usage has made a definite difference. A 20th century reader does not think in 17th century English; and, in many passages, the 17th century English of the King James Version does not convey to him the meaning that it conveyed to 17th century readers.

For example, according to the King James Version Paul writes his friends in Rome that when he planned to visit them he was "let" (Romans 1:13). "Let" in the 17th century meant "hindered" or "prevented." Today it means the exact opposite. The R.S.V. translates the passage "I have often intended to come to you but thus far have been prevented."

Again, in the first chapter of John's Gospel, the King James Version reads, "The light shineth in darkness and the darkness comprehended it not." (John 1:3) To a 20th century reader that sounds as if those in darkness could not understand the light. The meaning of the Greek is much more striking and is correctly rendered in the R.S.V.—"The light shines in the darkness and the darkness has not overcome it."

Or, take Paul's advice to the Corinthians (I Cor. 10:24), which the King James Version renders, "Let no man seek his own, but every man another's wealth." Strange advice—unless we remember that in the 17th century "wealth" meant "welfare." The R.S.V. translates "Let no one seek his own good, but the good of his neighbor."

There are seventy-eight similar instances in Dean Weigle's little book. In his preface he tells us that he is at work

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on a larger book which will deal with "more than twelve hundred words and phrases which have been affected by changing English usage," but the list in the present book is long enough to be convincing. There is nothing better for a pastor to put in the hands of a layman (or a layman in the hands of a pastor!) who is disturbed that any committee should venture to tamper with the familiar language of the King James Version.

FRANK SCRIBNER

The Westminster Historical Atlas to the Bible

Edited by George Ernest Wright and Floyd Vivian Filson. Philadelphia, Westminster Press, 1956. Rev. ed. 252 pp. \$7.50.

Bible Atlas

By Emil G. Kraeling. Chicago, Rand McNally and Co., 1956. 487 pp. \$8.95.

Atlas of the Bible

By L. H. Grollenberg. London and New York, Thomas Nelson & Sons, 1956. 165 pp. \$15.00.

"Egyptians Hostile as Exodus Begins." This item, front page news at the end of 1956, appears to be just about 3200 years late (these volumes date the Exodus in the 13th century B.C.). "Gaza Strip in Dispute." This item, regularly recurring in our papers these days, suggests that Palestine, now as of old, continues to be a much-fought-over part of the world. Our American president's declaration, Jan. 5th, 1957, that it would be unthinkable for us to allow any of the holy places to fall into the hands of Communists, suggests that there is great need for Americans to learn the true relation between geography and religion.

In this respect, three publishers have come to our aid almost simultaneously—and each of them has had a long and honorable association with one or other phase of the matter in hand. Thomas Nelson is the publisher of such inclusive works as *Encyclopedia Biblica*, as well as of the American Standard and Revised Standard Versions of the Bible. The Westminster Press has an ever fresh and distinguished list of books in the field of biblical interpretation. Since 1876, when they published *Business Atlas of the Great Mississippi Valley and Pacific Slope*, Rand McNally has had a reputation for accuracy in map-making.

The scholars to whom the publishers turned for help are all acknowledged authorities. Nelson's Atlas is a translation from the French of L. H. Grollenberg, a member of the Dominican Order; the Anglicising has been done by Joyce Reid and H. H. Rowley; there is a foreword by W. F. Albright and a preface by Father Roland de Voux, director of the French School of Biblical and Archaeological Studies at Jerusalem. The "Nihil Obstat" of the Censor Deputatus and the "Imprimatur" of the Roman archbishop of St. Andrews of Edinburgh are placed inconspicuously in the back.

The Westminster Atlas is by George Ernest Wright and Floyd Vivian Filson, who here present a revision of a work they first published in 1945. Professors Filson and Wright, who have had distinguished careers at McCormick Theological Seminary in Chicago, are equipped with linguistic and theological skills that assist their historical and geographical evaluation.

Rand McNally has called upon another Orientalist and specialist in Semitic languages, Emil G. Kraeling. The preface here is by his brother, Carl H. Kraeling, director of the Oriental Institute in Chicago.

The dictionary defines atlas as "a collection of maps in a volume." Each of these volumes has excellent maps, but each is far more than a collection of maps. Each is an historical geography, and it is notable that they all follow the same pattern, sketching the places associated with holy history from the time of Abraham to the days of the Apostles.

In each case too, the story is told so enchantingly that many a Christian will read continuously in what is designed to be a reference work. All are illustrated too, with photographs; of these, the Nelson volume has the largest and most gorgeous collection.

What standards are there for reviewing three such books at once? Before opening them, we set up three criteria upon which to base a judgment. Admittedly these are arbitrary—but, reader, how would you do it? The first criterion is which is easiest to use? Rand McNally seems to have the edge here. With smaller page size, the book is physically more manageable. We decided to give the palm to the one which has an index of Biblical passages. We regret that none qualifies on that score, though all would be much the better for it.

Since the Revised Standard Version of the Apocrypha will appear in 1958, we next asked: which will be of the greatest help in introducing us to the intertestamental literature? Westminster and Nelson have good sections here. Rand McNally has a map of "Palestine in the Maccabean Period," but no sustained exposition of the era.

Finally, as a test of up-to-dateness we decided to look for entries under Qumran. All three have several items here, and all three assess the Dead Sea Scrolls in their relation to biblical knowledge.

In Greek mythology, Atlas was in charge of the pillars which upheld the heavens. Athena was the dispenser of wisdom. To make choice among these three volumes would require the wisdom if not of Solomon, at least of Athena!

J. CARTER SWAIN

The Call of the Minaret

By Kenneth Cragg. New York, Oxford University Press, 1956. 376 pp. \$6.25.

Main historical and doctrinal aspects of the Muslim faith as related to Christianity; examination and evaluation of new pattern in Muslim-Christian understanding; scholarly and well-written.

How to Use Audio-Visual Materials

By John W. Bachman. New York, Association Press, 1956. 60 pp. \$1.00.

"Are audio-visual materials worth the bother they cause you?" A candid question introduces a candid book, and suggests the knowing standpoint from which the author writes.

Add to this, his brevity and the small price-tag, and you have a volume with much potential within the church, though it was written for general educational use.

Not only does Bachman cover the subject's prime points—when are A-Vs useful; what types can be used; how use them effectively; and how plan for others to use them—he proceeds to bring out a wealth of minor helps that can make the difference between success and mediocrity. His solid background in Christian education is always evident as much of the material comes especially alive with illustrations from the local church.

DON KLIPHARDT

Learning Comes of Age

By John Walker Powell. New York, Association Press, 1956. 235 pp. \$3.00.

Because of the importance of adult education in American community life any new title in the field commands attention.

In this book, published under the sponsorship of the Adult Education Society of the U.S.A. and the Fund for Adult Education, Dr. Powell provides his readers with a fine survey of the field.

Briefly he discusses the phenomenal growth in adult education and the agencies which administer the programs. After designating some trends and problems, Dr. Powell presents his concepts of the way in which adult education programs should develop. He pleads for an "adult method" of study and for adult subjects, arguing that University methods and courses are not always adequate. The adult is interested not only in vocational training but in exploring the field of self understanding.

The development of the program which Dr. Powell envisions for the future calls for a stable institutional form of adult education and a recognizable profession of educators.

A bibliography listing some of the standard and more significant writings is included in the Preface. A few simple

statistical tables to dramatize visually certain developments in adult education would have been helpful.

The Christian educator will find the book interesting reading. However, it must be admitted that this reader was somewhat disappointed to find only passing reference to the fine religious educational programs provided through denominations and the National Council of Churches, particularly in view of the fact that there is some evidence that the largest enrollment and the greatest percentage growth in adult education during the past thirty years is recorded in religious institutions (see p. 8—granting that the figures represented may be grossly exaggerated through double listings, etc.).

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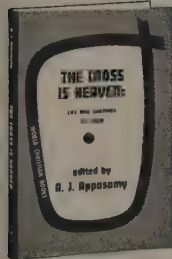
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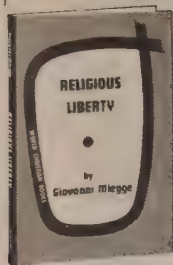
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For the beginner in the study of the adult education movement this book provides an excellent introduction. For the expert, it offers the mature opinions of one who has had wide experience in the work.

GERALD A. LARUE

The Omnibus of Fun

By Helen and Larry Eisenberg. New York, Association Press, 1956. 625 pp. \$7.95.

The familiar question, "where can we get new ideas for our leisure time programs?" has been answered in this collection of material. Here, in one volume, we find constructive information on the needs, "whys," "hows," and "with whats" of the recreation program.

This book is designed for all kinds of recreation leaders, from the casual one to the full-time one who needs a wide variety of activities and helps at his finger tips.

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The authors present an understanding of the needs of persons of various ages and their reactions to various situations as they select the right activities for each group.

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Very helpful to any leader is a list of resources, telling where supplies and books may be purchased.

The numerous variety of selections makes this an ideal book for use in church, school and family.

MARY JANE HAHN

Meeting Life on Higher Levels

By Hunter Beckelhymer. Nashville, Abingdon Press, 1956. 96 pp. \$1.75.

Taking Phil. 3:12-14 as a basic outline of Christian living, this author gives us six devotional messages. He develops these at a rather high level. In this day when so much aspersion has been cast upon any kind of positivistic approach, it is refreshing to find an author now and then who is a liberal unashamed. His attitude along this line is quite well summed up in a comment on Karl Barth: "This dyspeptic theology holds that any-

one who believes human progress to be real is either naive, sentimental or soft-headed." Having no patience with this "imported pessimism," he would have us join hands with Paul who in spite of all the ups and downs of an eventful career, could still say "forgetting what lies behind . . . I press on."

STILES LESSLY

The Questioning Child and Religion

By Edith F. Hunter. Boston, Star King Press, 1956. 209 pp. \$3.00.

This book suggests and evaluates a number of different ways of handling children's religious questions. It is written out of actual experiences of children who have become aware of contradicting viewpoints of different denominations and faiths. The purpose of the book is to help parents and teachers to use these questions as ways of treating children's religious development as a natural fulfillment of felt needs and vital interests.

The book is divided into two parts. The first part deals with the importance of the culture and the adult's understanding of religion in the life of the growing child. Part two interprets ideas of God, prayer, Jesus, Bible, life and death, sin and human nature in terms of child's needs and development.

In this discussion, the author recognizes the importance of the limitations of children and the binding effects of a narrow dogmatic and didactic approach to religious education. However valid this may be, the writer presents her ideas representative of Liberal Churches (Universalist-Unitarian) as over against the traditional or orthodox Christianity, thus failing to think in terms of the growing and questioning child.

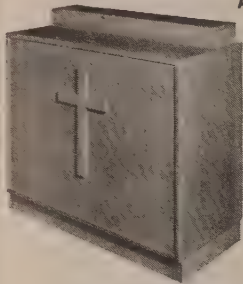
There is a consistent emphasis upon the practical relevance of religion and "spiritually nourishing experiences" at every level of development. The author recognizes the breadth of the resources to be used, but her conclusions at times are vague, uncertain and subjective.

The plan of the book is clear and simple. There is valuable data which

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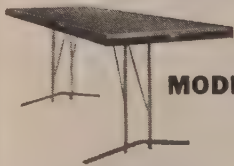
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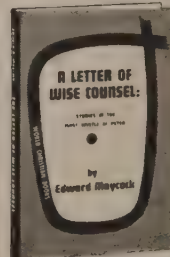
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provides profound insight. The book should prove useful to teachers and study groups and be used intelligently.

While the author recommends the book to the liberals, the reviewer would like to recommend it to orthodox Protestants.

HELEN KHOOBYAR

The Inspired Letters in Clearest English

By Frank C. Laubach. New York, Thomas Nelson and Sons, 1956. 221 pp. \$1.50.

One whose lifework is teaching people of many lands to read is keenly aware of vocabulary difficulties. For that reason Dr. Laubach has put the twenty-one letters of the New Testament into words that often make the meaning clearer to the reader.

The book is especially good for family reading, along with the Revised Standard Version of the Bible, and other translations which may be compared for slight differences in meaning.

Though the book is said to be so simple that every child can understand it, that is hardly true, due in part to the nature of the subject. The book does make one aware that Dr. Laubach has spent much time in Bible study and is sharing some of his insights.

IMO RUYLE FOSTER

The Early Christian Fathers

Edited and translated by Henry Bettenson. New York, Oxford University Press, 1956. 424 pp. \$4.00.

This book is a dilly to review. It deals with such ancient and important material that not only must the reviewer read the book; he must also think about it. Add as complication the fact that comments should be made on the author's criteria of selection and also on the adequacy of the translations, and you see why this 20th century Baptist postpones writing a review.

Mr. Bettenson in this book deals with Clement of Rome, Ignatius of Antioch, the Didache, the Epistle to Diognetus, Justin Martyr, Irenaeus of Lyon, Tertullian and Cyprian of North Africa, Clement and Origen of Alexandria, and

that father of the credul, Athanasius. The period of time involved is 90 A.D. to 325 A.D. This is precisely the period when "creed, canon, and episcopate" was evolving. Thus informed Christians of all denominations are required by the faith to deal with these documents of the early Christian fathers.

There are many ways a person can use this excellent little book. I went through all the material studying those passages dealing with the ministry. As an errant historian I simply could not refrain from two other studies, one on the papacy and one on the sacraments. Others would be just as interested in a study of soteriology, or ethics, or the development of the canon. These and many other illuminating studies are possible with this primary source.

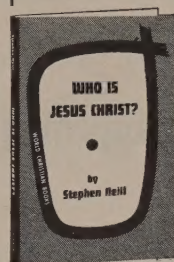
The book has judgmental as well as inspirational values. For a Baptist to discover that *sacramentum* simply means mystery is to be judged. Certainly there is a mysterious power in the Lord's Supper, for example, and certainly Paul borrowed ideas and feelings from the mystery religions to express this Christian mystery. The Early Christian Fathers appear to be an extension of Paul at this point; should they not be normative for Christian faith?

Or, why should the "free churches" accept only one of the three normative developments of the early Church? And why should this one norm be an expurgated version of the canon (the apocraphal books, which were included in the first editions of the King James Version, are excluded from the versions most American Protestants use). In truth, we modern Christians use different norms, and our actual norms are not always the same as our ideal norms. A serious reading of Bettenson's book may be a chastening for you also. Buy it, read it,

ask God to speak to you through it. That's the advice of a repentant Baptist.

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UCYM Training Conferences Announced

NEW YORK, N.Y.—Plans are being made for the 1957 training conferences of the United Christian Youth Movement. The purposes of these conferences are:

1. To provide for representative young people experiences of ecumenical fellowship.

2. To train youth and adult leaders of local UCYM Councils for more effective community approaches.

3. To train youth, and such advisers of youth as have interfellowship responsibilities, in denominational youth fellowships (local, district, presbytery, synod, diocese, etc.) better to interpret the ecumenical church to their own group.

The dates and places already arranged in mid-January are listed below. Others will also be held.

Ohio, June 9-15, Otterbein College.

Northwestern, June 16-22, Rapid City, S.D.

Northfield Training Workshop, July 11-19, East Northfield, Mass.

Iowa, July 14-20, Simpson College.

Kansas, July 22-27, Elmdale.

Texas, July 8-Aug. 3, Brownwood.

Pennsylvania, July 28-Aug. 3, Reedsville.

South Central, Aug. 4-10, Kingston Springs, Tenn.

Northeastern, Aug. 11-18, Winnepesaukee, N.H.

Oklahoma, Aug. 11-17, Cordell.

West Virginia, Aug. 12-17, Hinton.

Minnesota, Aug. 12-16, Deerwood.

Chesapeake, Aug. 24-31, Centerville, Md.

For further information, including exact location of conference grounds, the costs and the person responsible for each, write to the United Christian Youth Movement, 257 Fourth Ave., New York 10, N.Y.

Paul King Goes to the Michigan Council of Churches

NEW YORK, N.Y.—The REV. PAUL H. KING, Associate Director of Administration and Leadership Education for the Division of Christian Education, National Council of Churches, has resigned to become Director of Christian Education of the Michigan Council of Churches. He began his new work on February first.

Mr. King came to the Commission on General Christian Education in January, 1951 from the Methodist Church in Lakewood, Ohio, where he had been minister of religious education for five years. During his years with the Commission he has had special responsibility for the standard leadership education program,



Paul H. King

including both the community schools and the state laboratory schools. This has involved the accreditation each year of hundreds of interdenominational leadership schools and the accreditation of the administrative and teaching personnel for the schools. He has also supervised the preparation of guides for the teaching staffs. During the year 1955-56 there were 475 community leadership schools with an enrollment of 44,915, and 20 laboratory schools.

Mr. King has also served with the Rev. W. Randolph Thornton as co-director of the Directors' and the Leadership Sections of the Commission, and of the annual Workshop for Directors of

Christian Education. He has served helpfully as a member of the Editorial Board of the *International Journal of Religious Education* and on many groups involved in the internal operations of the Commission. In all respects his colleagues have found him a cheerful, cooperative and able co-worker and he will be greatly missed.

In his new position Mr. King succeeds the REV. HARRY J. LORD, who has retired after nine years of effective service as Director of Christian Education for the Michigan Council of Churches. Both Mr. King and Mr. Lord are ordained ministers of the Methodist Church, and Mr. Lord served parishes in Michigan before going to the Council. He has been active in the work of the Commission, on its committees and sections.

Charles Dinkins Elected To Publishing Board

NASHVILLE, Tenn.—The REV. CHARLES L. DINKINS of Nashville, Tennessee, has been elected Director of Education of the Sunday School Publishing Board, and Assistant to the Secretary of the Board. He will have responsibility for and supervision of both the Editorial and the Christian Education Divisions.

Mr. Dinkins returns to the Board from a six-year pastorate at the First Baptist Church of East Nashville, Nashville, Tennessee. He formerly served the Board seven years as Secretary of the Department of Christian Education. He is the author of the Sunday School Publishing Board's *Manual for Sunday Schools*, and other Christian education publications of the Board.

African Missionary TV Program to Be Repeated

NEW YORK, N.Y.—In response to widespread requests, "Monganga" or "White Doctor," an hour-long TV film story of Dr. JOHN ROSS, medical missionary in Africa, is to be repeated on NBC-TV Tuesday, March 5, at 9:30 p.m. EST. John Gunther, author of *Inside Africa*, is chief commentator. The original production, broadcast in both black and white and in color, was highly praised by television critics. The film is sponsored by a commercial producer of medicines.

Invest Your Summer

NEW YORK, N.Y.—The annual catalogue, *Invest Your Summer*, listing summer service projects offered by 30 religious and private organizations, is now available. Listings include projects at home and abroad. Types of projects are: work camps, caravans, work seminars, study seminars, institutional service units, individual service, community service, and related projects. Copies may be obtained from the Commission on Youth Service Projects, Room A1207, 257 Fourth Avenue, New York 10, N.Y. Cost for single copy, 25c; 7 copies for \$1.00; 100 for \$10.00. Please enclose money with order.

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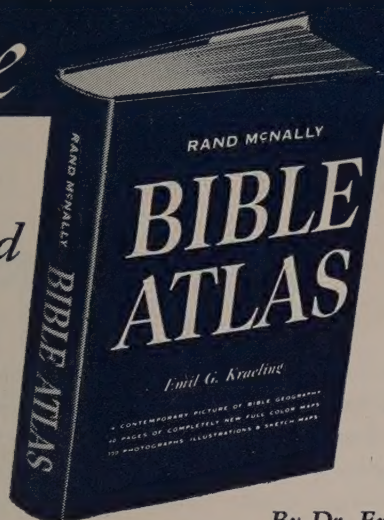
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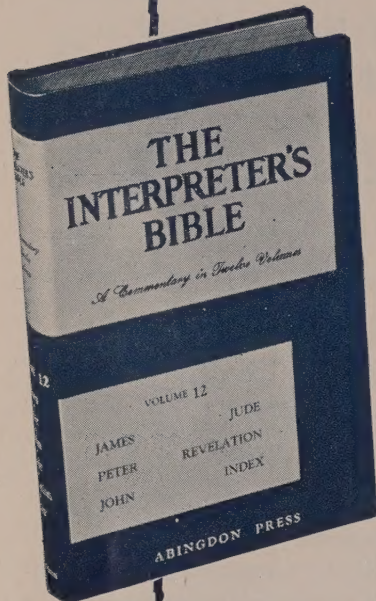
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